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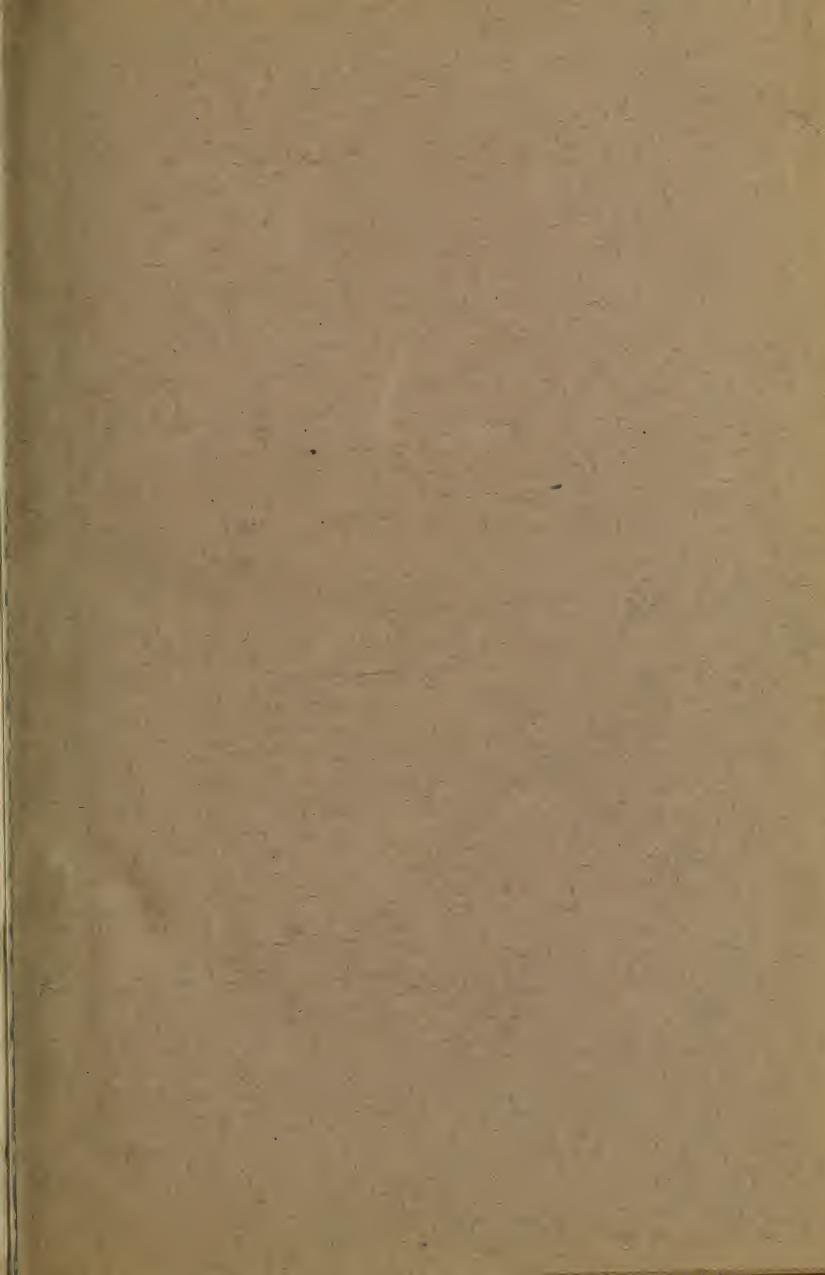
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THE
Contradictions of Orthodoxy ;

OR

"What Shall I Do to Be Saved?"

AS ANSWERED BY SEVERAL REPRESENTATIVE
ORTHODOX CLERGYMEN OF CHICAGO; WITH
SERMONS ON THE SAME SUBJECT BY
PROF. DAVID SWING, REV. D. L.
MOODY, AND OTHERS.

ALL OF WHICH IS CAREFULLY EXAMINED AND
CRITICALLY REVIEWED IN THE LIGHT
OF THE SACRED SCRIPTURES.

BY

ALMER M. COLLINS, M. D.

W



CHICAGO, ILL.:
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DEDICATION.

*To my faithful and affectionate Wife,
whose love and admiration for
the Truth is only equaled by
her devotion and zeal,
this little volume is respectfully
dedicated,*

BY THE AUTHOR.

PREFACE.

This little volume is sent forth upon its humble mission with the fondly-cherished hope that it may be the means, under the providence of God, of contributing to the enlightenment of all who chance to read its pages, upon the most important and all-absorbing question that ever commanded the attention or enlisted the sympathies of the human race.

The subject of *salvation* is infinitely above all other subjects, and includes within its amplitude the highest, purest, and most enduring interests of man's immortal nature. In its presence all other themes sink into comparative nothingness and are lost to view.

It is believed that this subject has been presented in the following pages in such a light, and in such striking contrasts with popular religious errors, as will give all possible prominence to the truth, and secure a hearty acquiescence, as well as ready and willing acceptance of God's *simple*, yet *sublime* plan of salvation, on the part of all such as are *honestly* seeking the "way of life."

That it may strengthen and comfort the saved, and be the means of saving the *lost*, is both the hope and the prayer of

THE AUTHOR.

HISTORY OF THIS CONTROVERSY.

The within controversy, which occupied such a large space in the columns of the *Chicago Times* and *Tribune* during the months of January and February of the current year, awakened such a widespread and profound interest among the learned and leading clergymen of all denominations, and called forth such extended notices from both the secular as well as religious press, that its publication in book form seemed imperatively demanded.

To meet this demand, the author has gathered up all the most important matter bearing upon the subject, including the original article which provoked the discussion, and the answers of the several Chicago clergymen to the question, "What must I do to be saved?" Also such sermons as were preached upon the subject by leading divines. To all this is added the reviews of the answers by the author, with such comments upon the sermons as their respective merits seemed to demand. This controversy was so voluminous, and extended itself through so many religious as well as secular journals, and called forth so much pulpit talent, that to publish all that was written and spoken upon the subject would require many volumes much larger than the one now offered. I have therefore selected what I thought to be the most important, direct, and useful.

In order to increase the interest of the reader, and

also to answer the question which is often asked, viz.: "How did this controversy originate?" I have thought it proper to give a brief history of its origin, and also explain why it was not continued at greater length.

I was spending the month of December of last year in the city of Chicago; being wholly unoccupied, I made it in my way to attend the "Gospel Meetings," and other religious exercises of the leading denominations of the city as often as possible. While in attendance upon these meetings I was surprised to witness so little real scriptural knowledge on the part of those who were most officious and prominent in conducting them. I saw young men, as I thought, sincerely and honestly seeking the way of life and salvation. I heard them ask for light and instruction, and carefully noted the answers which they uniformly received; and in not a single instance was the Bible answer given to the humble penitent.

I thought, verily "when the blind lead the blind they must both fall into the ditch." I saw that hundreds of men and women were wandering in the darkness of ignorance, with their understandings clouded, being alienated from God through the moral blindness of their minds. I thought it sad that in a land of Bibles and of churches, there should be hundreds of dying men and women who knew not the plain and simple law of pardon as revealed in the New Testament Scriptures; but what could I do to avert the sad doom or alter the unhappy condition of these dying mortals bound for the bar of God, and without hope or salvation? I said to myself, "I am unknown; I have no possible way of reaching this people; but I

will ask God for strength and help; and I did, and he opened up the way most gloriously as the sequel plainly shows.

While thinking on this matter, I resolved to write a communication to the *Chicago Times*, setting forth as best I could the Gospel plan of salvation. I cannot begin to tell the reader how happy I was in the preparation of that article. I headed my communication "THE DIFFERENCE BETWEEN ANCIENT AND MODERN GOSPEL MEETINGS;" and when it was finished I took it to the *Times* office and left it. I watched the paper carefully every day for two or three weeks, but it did not appear, and I gave up all hopes of ever seeing it in the columns of that paper. I called at the office to get the article; but was unable to obtain it, or find out what had become of it. So I rewrote and sent it to the *Evangelist*, and in due time it made its appearance in that most excellent paper, with favorable editorial comments. About this time, much to my surprise and gratification, my first article appeared in the Sunday *Times*, in connection with extended interviews with the leading orthodox clergymen of Chicago upon the subject matter of my communication, and also an extended review of my article by one Kaklem. I need not tell the reader that I was happy, for he has doubtless anticipated as much.

I at once replied to my reviewer, which reply was promptly published. He then published a brief rejoinder, to which I made an extended reply, which was for some reason rejected by the religious editor of the *Times*. The reason assigned was that I had misrepresented my opponent; though I am satisfied in my own

mind that this was only the *ostensible* reason, and that the real reason was never given. My opinion has been from the first, that my rejoinder was submitted to my opponent for a reply, and he being unable to meet it, advised its suppression. I have good reasons for this opinion; but I will allow the impartial reader to judge whether I misrepresented my reviewer's position or not. The article was subsequently sent to the *Christian Standard*, however, and was published in full in that paper.

As soon as the contradictory answers of the several clergymen were published, the discussion began in good earnest. All the religious journals of the country gave it editorial notice, and many eloquent preachers made it the subject of especial discussion.

At the time when the interest in the subject was at its hight, and hundreds seemed anxious and were inquiring more deeply into the matter, the managing editor of the *Times* allowed the subject to deteriorate into a discussion upon infidelity,—a subject in which few people, especially those of a religious turn of mind, felt any interest whatever. This new departure failed to enlist the sympathies of the people or command the attention of the clergy; and soon this religious discussion was dropped from the pages of the *Times*.

I very much regretted that it could not have been continued as it was originally begun, and yet, I have reason for believing that GREAT GOOD was accomplished by it, notwithstanding its brevity. As soon as it was turned into an infidel channel, I withdrew from the controversy, and began to contribute to the columns of the *Tribune*.

The positions taken in my first article are so fully confirmed and established by the interviews and sermons which followed, that one is almost inclined to believe, that it was written after these interviews were had, and after these sermons were delivered. Especially does Mr. Moody say the very things I attributed to him in my original article.

Such is the history of this polemic. May the Lord bless it in this new form; and may it bring many who are wandering in darkness to a saving knowledge of the truth as it is in Jesus.

This discussion shows very conclusively that the orthodox world have wandered very far from ancient gospel simplicity. To bring back the primitive Gospel in all its beautiful simplicity is the only object that moved the author to this compilation.

CHAPTER I.

THE DIFFERENCE BETWEEN ANCIENT AND MODERN "GOSPEL MEETINGS."

To the Editor of The Times:

Having occasion to remain in Chicago for a few weeks, I took advantage of the opportunity to attend some of the so-called "Gospel Meetings," which are being held in various parts of the city, especially at *Farwell Hall*.

Why these meetings are called "Gospel Meetings" is entirely beyond my comprehension; for they are neither based upon, conducted by, or in harmony with, the Gospel of Christ; and the end which they are supposed to subserve is in no sense of the word attained by them.

Ostensibly, they are designed to *enlighten* those who are seeking the salvation of their souls; but actually, they darken counsel by the multitude of meaningless words that savor of the senseless jargon of *Ashdod*.

I was both surprised and pained to observe the utter lack of Scriptural knowledge, and the profound ignorance of the Gospel plan of salvation which was too apparent for concealment in all these pretended "Gospel Meetings." "When the blind lead the blind they must inevitably both fall into the ditch."

No person who is intelligent in the Scriptures of truth, or familiar with Apostolic Christianity, could attend these alleged "Gospel Meetings" without observing the marked contrast between them and the "Gospel Meetings" held anciently by the Apostles and early Christians.

Does the Bible teach a definite plan of salvation? A plan that is simple, plain, and easily comprehended by the common mind? Does it unfold in plain language man's duty to his God? In short, does it tell the poor sin-burdened sinner what he *must* do to secure the pleary remission of all his sins? Are there commands authoritatively offered in the Gospel, which, if faithfully obeyed, constitute those who thus obey them, acceptable children of God? or is the Bible a bundle of moral generalities, promiscuously thrown together, without any regard to logical, systematic, or philosophical arrangement?

At first thought this may seem like a very strange question to propound to this enlightened Christian age; and yet, when we take a survey of the religious world, and note its Babel of confusion even upon the all-important question of salvation, it does not seem so strange, after all.

There are in the neighborhood of six hundred different religious beliefs taught and practiced among mankind; and nothing could be more unlike than the doctrines of salvation which these contending religious denominations are offering to the lost and ruined of our race.

No two churches agree as to what constitutes a Scrip-

tural plan of redemption. Every church has its own peculiar notions respecting the prerequisites to pardon; and each one is condemning all others as anti-Scriptural and heterodox.

I have sought in vain for a single idea connected with modern ecclesiastical doctrine on which all the churches are a unit. I must confess that after a most patient search through the denominational archives of Christendom, I fail to find one doctrine peculiar to Christianity on which there is even an approximate unity of sentiment; and these diversities of faiths do not relate in all instances to minor questions and unimportant doctrines; but the leading fundamental questions of theology—such as are said to be related most intimately to human salvation—are as often matters of controversy among Christians as the less important doctrines of the Bible. It cannot be expected that all men will agree on the secondary and unrevealed questions of ecclesiasticism; but they certainly ought not to differ on what has been clearly revealed, and on the belief of which is suspended the eternal and unchanging interest of the soul.

It is but rational to believe that if the Bible is the revealed word of God (and I am not at all disposed to call the truth of this statement in question), and contains a definite plan of salvation for the belief of mortal man, that plan *must* be a unit, and not only a unit, but so plain that “none by comment could it plainer make,” as Pollock has most aptly said. I think that there is not a recognized religious denomination in this country that professes to be

GUIDED BY THE SACRED SCRIPTURES,

but that believes and teaches that God has revealed a definite and clearly-defined plan of salvation; and yet no two churches teach the same plan.

But I am told that the points of difference are unimportant and secondary, and that on the great central, vital idea of salvation there is the most perfect agreement. I grant that it is very possible that as to the fact of salvation there may be no important differences, but when we come to consider the means or conditions upon which that salvation depends, their differences are as wide as the poles and as antagonistic as light and darkness.

I presume the fact of these diversities of religious opinion will not be called in question by anyone, however unimportant and trivial they may think them to be. The real question, however, that concerns us in this paper is: Has God revealed a definite plan of salvation? And if He has made such a revelation in clear and intelligible terms, what is it? What are its first and second steps, its preparatory and initiatory requirements? If a man in deep anxiety asks, "What must I do to be saved?" there should be some positive answer to give to such an all-absorbing question. It will not do to turn him aside with some passing remark or evasive answer. The most sacred and solemn interests of both time and eternity are hanging upon the answer to this great life question; the issues of life and death are included within it; the possibilities and opportunities of eternity are hinging upon it. Other and less important questions may be evaded, or even a wrong answer given, without any serious injury to the one pro-

pounding them, but when a man, under the awful conviction that he is a lost and ruined soul, without God or without hope in the world, asks from the very depths of his sorrow-stricken heart, "What must I do to be saved?" the answer should be prompt, correct, and full in all its detail of duty and responsibility.

One would naturally conclude from what he hears and sees in the "Gospel meetings" of Chicago, that God had no clearly defined and plainly revealed plan of redemption adapted to all mankind, but that He improvised a plan for each individual case and every conversion was *sui generis*.

Go to any of those meetings held under the auspices of the Young Men's Christian Association, or to any conducted by the various orthodox churches of this city, and ask the all-important question: "What must I do to be saved?" and I venture the assertion, based upon my past experience, that in no two instances would you receive the same answer, and in all reasonable probability, a *Gospel* answer in none.

If I have read the Scriptures aright, God has revealed in His precious word, a sublimely simple plan of salvation—anthropopolitan in its character; that is, adapted to every man, no matter where he lives, or what his social or moral condition. This divinely authorized plan of salvation contains definite and clearly established facts; simple and authoritative commands; soul-inspiring and heart-comforting promises; and severe, but just and awful threatenings.

To believe these Gospel facts, and obey these Gospel commands, enables those who thus believe and obey to rejoice in the comforting influence of these Gospel

promises. To refuse to believe and obey these, is to read one's final doom in these awful Gospel warnings.

I cannot better illustrate the manifest difference between ancient and modern "Gospel meetings" and between apostolic and orthodox teachings than to introduce to the reader an ideal seeker after truth.

We will suppose then an honest young man becomes deeply interested in the question of his soul's salvation. His common sense teaches him that there must be some sort of a plan of salvation revealed in the Gospel. Under this impression he steps into Farwell Hall, while one of these modern "Gospel meetings" is in progress. At the first opportunity he arises and addresses the leader of the meeting thus: "I feel, and know, that I am a lost and ruined sinner, without hope and without God in the world; I am ignorant of the Gospel of Christ, and of the way of life; I have therefore come in here to ask a plain, simple question: 'What must I do to be saved?'" The leader of the meeting says: "Young man, we are glad to see you, and will most willingly answer your question, and render you any other assistance in our power. You must 'come to Jesus.' He has said, 'Come unto Me all you that labor and are heavy laden, and I will give you rest.' This is the first thing for you to do; just break away from the world, and come to Jesus." "But," says the young man, "I understand all that; but I don't know how to 'come to Jesus,' that is what I came in here to find out. What must I do? what steps must I take in order to 'come to Jesus?'" Here he opens his Bible, which he has been reading almost constantly of late, and the first passage that meets his eye is the words of Jesus, which read as

follows: "No man can come unto Me except the Father which has sent Me draw him." "Here seems to be an insurmountable difficulty in the way of my coming to Christ," observes the young man. The leader of the meeting informs him he must not read the Bible to find difficulties; but just "come to Jesus and make a complete surrender of himself." The young man retires from the meeting neither a wiser or happier man than when he entered.

Such will be the answer in ninety-nine cases out of a hundred that humble, penitent, believers, will receive in the Chicago "Gospel meetings" when asking what they must do to be saved! Such expressions as "come to Jesus;" "Give up all for Jesus;" "Put your trust in Jesus," with numberless others of a similar nature, are not only meaningless, but sentimentally absurd; for they afford neither light or relief. They are exceedingly convenient expressions to hide one's ignorance of the plan of salvation.

Having failed to find satisfactory instructions at the "Gospel meeting" at Farwell Hall, our ideal penitent turns his anxious feet towards Dr. Thomas' Church on the West Side. He knows Dr. Thomas to be a titled theologian of at least metropolitan fame. He is recognized as a teacher of Divine things, and a Christian gentleman of conceded ability.

He finds Dr. Thomas in his study; and after a formal introduction, informs the Dr. of the nature of his mission, by saying: "Dr. Thomas, I am in deep anxiety of mind in regard to my soul's salvation. I want to know in plain terms, what I must do to be saved?" The doctor takes him warmly by the hand, gives him

the most cordial greeting, and says: "My friend, I shall be most happy to give you advice in regard to the matter that concerns you.

"Have you given yourself to God in prayer? If not, you must pray to God *earnestly* for the pardon of all your sins." The young man opens his Bible, and his eye falls upon the following passage. "We know that God heareth not sinners, but if any man be a worshiper of God him he heareth." "I do not see," says the humble seeker after truth, "that praying will be of any avail in my case; certainly not at the present stage of my experience, because I am a sinner, and here I am informed that God heareth not sinners. Being an alien, I am not supposed to be entitled to the privileges of a citizen of the kingdom. The right of petition belongs, if I understand the principles on which all rational governments are founded, to the citizen not to the alien. Now doctor, please tell me what I must do to get into the kingdom so that I shall have a legitimate right to pray. If your doctrine is true, then, most certainly my case is a hopeless one; for if prayer is the means of pardon, then tell me, if you can, what hope I have of obtaining the remission of my sins? If prayer is a condition of pardon, and God will not hear one who is not pardoned, what good will it do me to pray?"

"Young man," observes the doctor, "you will never be converted to God, until you go to Him and bow humbly before Him in prayer, and give up all these doubts and perplexing questions." "But," interrupts the young man, "does God demand that in becoming a Christian I shall give up my *reason*, and violate His own revealed law?" The doctor dismisses him with a

kindly bow, and commends to his careful, prayerful perusal the Psalms of David.

The young man in a state of mental bewilderment, goes out upon the street, saying down deep in his anxious heart: "Oh, that I knew where I might find him, I would order my cause before him, I would fill my mouth with arguments and know what he would answer me."

He continues to soliloquize: "I will go to Dr. Ryder's church; he is a learned and able divine of large experience, perhaps he can answer my question." He soon finds himself in the inspiring presence of the great Universalist clergyman. Dr. Ryder receives him with his accustomed affability, and bids him take a seat. Our ideal here begins without any unnecessary exordium, and plunges into the very heart of the subject which has given him so much mental anxiety, by saying: "Dr. Ryder, I called to ask you a simple question: I want to know what I must do to be saved?" The doctor smilingly remarked: "My dear young friend, you are not lost; you are in no danger at all; modern exact thought has shown that the doctrine of future punishment is a heathen fable. Christ fixed your salvation beyond a peradventure when he died upon the cross and became the propitiation for the sins of the whole world. Christ undertook the salvation of the whole human family, and he never fails in anything he attempts to do. Your fears are all unnecessary, and without reason, you have nothing whatever to do."

The young man opens his Bible and reads the following passage: "He is the author of eternal salvation to all those *who obey him*." "Now doctor," continued our

young friend, "you believe the Bible is the inspired word of God; how about those *who do not obey him?*" "Here by the way is another passage of the same sort," and he reads "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of God; but they that *do* His commandments." "Now, doctor, explain to me what commandments are here referred to, and what disposition the Lord will make with those who *do not obey them?*" The doctor in a good natured way, laughingly remarked, "I have not time to enter into an extended exegesis of these passages to-day, but you come and attend upon my public ministration for a few months, and I will thoroughly indoctrinate you with my ideas of theology." With which remark our disappointed and downcast seeker after the gospel plan of salvation, is bowed out of the room. As he walks along the street he is handed an announcement of a gospel meeting which is to be held on the West side. The meeting is to be under the personal management of Rev. Mr. Moody, the great evangelist. He says to himself; "how fortunate that this notice should have fallen into my hands at this time. I have heard of the great revivals, and the thousands of conversions that have followed this great teacher wherever he has gone. He is leading men to God all the time. He makes a specialty of converting sinners to God; certainly he will give me a consistent and a scriptural answer to my question. I will hasten to the meeting." He arrives at the church just as Mr. Moody is calling for all who desire the prayers of God's people, to arise to their feet. He springs to his feet and addressing the great revivalist says: "Mr. Moody, I have been trying to find out

the way of salvation for several days, but I have made no material progress; I have therefore come to this meeting in the hope of finding light. I wish to ask a question of great importance, important at least to me. I understand that salvation is conditional and that no man can be saved unless he obeys the gospel; for I read in my Bible that Christ when he comes the second time, he will take vengeance on all them that obeyed not the gospel of God. Now I want to know what the gospel is so that I can obey it? In other words, I want to know what I must do in order to be saved?" Mr. Moody says in reply: "Salvation is not dependent upon anything that man can do; if it were, then man could save himself." "Well," interrupted the humble enquirer, "I have before me a passage of Scripture, the words of an inspired apostle, addressed to a crowd of anxious enquirers, which reads thus;" with which remark he reads from Acts 2:40; "Save yourselves from this untoward generation." "I mean to say, young man, that you must seek the Lord with full purpose of heart," said Mr. Moody. "I did not know," replied the young man, "that the Lord had been lost. I supposed that I was the one that was lost, or am I to infer from your remarks, that God has gone off in some lonely, secluded place, far removed from the accustomed haunts of mankind, and secreted himself, and that my business is to search in doubt and uncertainty till I find Him?" "I see," says Mr. Moody, "you are disposed to be captious. You are looking for difficulties not salvation. You are not humble enough. When you get thoroughly imbued with the spirit of humble contrition, you will throw these captious questions to the wind, and

the Lord will then appear to you, and not till then."

"I am humble enough," says our young friend, "to obey the gospel, if I only knew what obedience the gospel required. I am not humble enough to go blindly on, in a question of such vital moment as the eternal salvation of my undying soul. If you will only tell me what the gospel is, I will try and obey it: if you will make known to me the conditions of salvation, I will bow in humble and unreserved obedience to each and every one of them."

The great preacher simply says, in reply to this earnest demand for gospel light and knowledge: "There is no hope for you, young man, unless the grace of God gets hold of your heart." "Well," says the young enquirer, almost inaudibly, "I hope, if it does get hold of my heart, that it will be an enlightening grace."

At the request of Mr. Moody, they proceed to pray for the enlightenment and conversion of this young man who is wandering in the "blackness and gloom of ignorance and sin."

The meeting closes, and our friend, discouraged, almost disgusted with the senseless, meaningless platitudes of the so-called "orthodox churches," goes home to read and ponder upon the darkness, uncertainty and mystery that surrounds the way of life, and the plan of salvation.

This young man is now in a fine condition of mind to attend one of Bob. Ingersoll's "gospel meetings." The churches have prepared him for the reception of the boldest, most negative, as well as most daring, infidelity. Thousands who to-day are avowed skeptics, and defiant defamers of the Bible, have traveled over the

same route,—a route which as certainly leads to skepticism, if persistently followed, as the gospel leads to life and peace, when faithfully and intelligently obeyed.

The hero of our article, is about to despair of ever finding any clear, rational or scriptural answer to his honest, earnest question; and while in this half doubting mood, he steps into a little church on Indiana-ave. The preacher is a young man without title, or even metropolitan fame; but he is an earnest advocate of primitive Christianity: a zealous defender of the faith once delivered to the saints. He has no sympathy with modern orthodoxy. He holds to no creed but the Bible. He has no formal confession of faith, other than that made by Christ himself.

Our young friend enters the vestibule, and is there kindly received, and shown to a seat near the pulpit. The preacher arises and announces as his text, Acts 16: 30,—“What must I do to be saved?” The new listener is all eyes and ears. He leans forward, anxious to catch every word that falls from the lips of the gospel preacher. This is the subject over which he has worried and wept. And now he is to hear it discanted upon from the sacred desk, and from a Bible standpoint. He forgets, in his raptures and eagerness for truth, where he is, and who is about him. Oblivious of all surroundings, he pays profound attention to every word. His interest increases from the first sentence; light and truth begin to break in upon his soul, as the mists of doubt are being rapidly dissipated.

The preacher's manner is calm, earnest and conversational, and remarkable for its beautiful simplicity.

He begins by saying: “This being a Bible question,

nothing short of a Bible answer will suffice. No man has a right to answer this question in the light of human creeds, or on his own responsibility. The Bible answers it, and that answer must be received as final and authoritative. All answers not consistent with the Bible answer, must be rejected as false. There is only one book in all the sixty-six that compose the divine volume, which furnishes us an answer to this question."

The young man says to himself: "That must be the book of Psalms, for that is the one Dr. Thomas told me to read."

The preacher proceeds by saying: "That book is the Acts of the Apostles. It is the book of conversions. It contains the history of all early 'gospel meetings' held by the Apostles, and records the conversion of no less than fifteen thousand souls.

"This question was most always asked at these ancient 'gospel meetings,' and those asking it, always, without a single exception, received a correct and divinely authorized answer. The first 'gospel meeting' ever held was held at Jerusalem, and was led by Peter the Apostle, and on that occasion, three thousand cried out, 'What must we do to be saved?' What did Peter say to these anxious enquirers? Did he say, **in** the language of our modern 'gospel meeting' leaders, 'come to Jesus,' 'give up all for Christ,' 'seek the Lord,' 'pray for pardon.' Not one word did the apostle say of this sort. Note his answer; it is plain, simple, and easily obeyed. It is found in Acts 2:38." Our young man almost arose to his feet as the preacher began to read: 'Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of

sins, and you shall receive the gift of the Holy Ghost.'

"Paul and Silas held a 'gospel meeting' in a jail at Philippi. Paul was the Moody of the occasion, and Silas the Sankey. The jailor, being satisfied from what he saw and heard, that there was something divine in their midnight songs, sprang in and asked, 'What must I do to be saved?'

"Paul knowing him to be an unbeliever, said, 'Believe on the Lord Jesus Christ and thou shalt be saved.' But the jailor did not know what to believe; for he had never heard the gospel; and Paul remembering that no man could believe in what he had never heard, preached Jesus to him and his household; and before morning they were all baptized.

"The next case where this question was asked, and answered was in Paul's conversion. The great apostle had to ask this question; and when he heard the answer he arose and obeyed without a word.

"Christ appeared to Paul, not to convert him; but he appeared to him to make him a witness and an apostle. Paul asked when convinced that Jesus was *the* Christ: 'What wilt thou have me to do?' Christ sent him to a preacher who was holding gospel meetings at Damascus, for his answer. Hear what the preacher said to him. Did he say, you must 'come to Jesus'; give up all for Jesus; 'make a complete surrender to God?' No, none of this; but he said: 'Saul, Saul, why tarriest thou? Arise and be baptized and wash away thy sins calling on the name of the Lord.'

"Then Paul arose, and when he was baptized he went to holding gospel meetings in the synagogues; but not *before he had been baptized*, as some of our

modern teachers of religion have done, and are still doing.

"Thus you will see," says the preacher, "that practically the answer was the same in each case, at Jerusalem, Philippi, and at Damascus. The obedience in each case begun in faith, continued in repentance, and closed with baptism.

"So it was with the whole fifteen thousand conversions, the history of which is found in the Acts of the Apostles. Every one heard the gospel, believed in it, repented, and were baptized for the remission of sins; and this simple, yet sublime, and beautiful procedure constituted them the children of God. There was no seeking the Lord in doubts and fears, in darkness and uncertainty; but when one asked what he must do to be saved, he was told in simple terms, and if he was sincere, he arose without question or quibble and rendered the required obedience."

The preacher closed his clear gospel sermon with a feeling exhortation and a kind gospel invitation, and said: "If there is one anxious soul here to-night who wishes to make a start towards heaven and immortal glory, let him come forward while we sing."

The congregation then arose and began to sing:

"This is the way I long have sought,
And mourned because I found it not."

Before the first stanza was completed our young friend, who was enraptured with the sermon—with its plainness, simplicity, and its manifest truthfulness, walked with hastening steps down the aisle, with his eyes full of tears, and his heart full of genuine joys. When the song was concluded, he said: "I have heard

the gospel for the first time in my life, to-night, and I believe it with all my heart, and I do sincerely repent of all my sins, and now I am ready to be baptized in obedience to the divine command." And in the presence of God, angels and men, the preacher leads him down into the water and baptizes him. They come up out of the water, and as the young man stands upon the borders of the baptistery, dripping with the waters of immersion, a smile of heavenly joy lights up his fair young face, he clasps his hands, lifts up his eyes and heart to God, and says:

"My Father, hear my prayer, and keep me faithful unto thy coming."

In conclusion let me ask, "Why is baptism excluded from all these modern 'gospel meetings'?" It was a prominent and important feature in the "gospel meetings" held by the Apostles and Christians. Has the law making it a condition of pardon been repealed? If not, then why discard it?

Methinks I hear some of those juvenile teachers of religion from Farwell Hall exclaim in astonishment, "What! baptism a saving ordinance? Absurd and impossible!"

I have only to say that Peter, an inspired apostle, said: "Baptism doeth also now save us."

Gentle reader, let us return to primitive christianity, to apostolic methods and plans, and let us restore the primitive "gospel meetings;" then may we hope to see Zion triumph over all her foes, and shine in the beauty and loveliness of her bridal garments. Then will infidelity with its cheerlessness and gloom disappear before the conquering power of divine truth.

The pure, primitive gospel, as it came from its divine author, is the only cure for infidelity. But a perverted gospel is the soil of all others most adapted to its growth.

When the Great Master shall pass final judgment upon his church, before crowning her with the laurels of eternal honor, he will say: "Thou hast *held fast my word* and not *denied my name*, enter thou into thine eternal rest."



Before publishing the above article the reporter for *The Times* interviewed the following clergymen, and also submitted my communication to a pretended theological expert for examination and review. Below will be found the interviews, which amply confirm the truth of my article, and also the attempted review of the apostolic answers as given in my article:

CHAPTER II.

WHAT THE DIVINES SAY.

The theologian of *The Sunday Times* was surprised to learn from the preceding letter that the Protestant churches were, with one exception, at sea regarding the answer to the question, "What must I do to be saved?" that they could not even agree in their errors, and that their ministers were so unfamiliar with the New Testament that they had no idea of what Christ and the apostles used to tell enquirers after salvation. Fearing that some mistake had been made, he consulted in regard to this matter Canon Knowles, of the cathedral of SS Peter and Paul; Prof. Francis L. Patton, D. D., L. L. D., professor of theology in the Presbyterian Theological Seminary; the Rev. W. C. Willing, D. D., presiding elder of the Chicago district of the Methodist Episcopal church; the Rev. Dr. John Peddie, of the Second Baptist church; the Rev. F. A. Noble, D. D., of the Union Park Congregational church, and the Rev. W. H. Ryder, D. D., of St. Paul's Universalist church. Beside these, as representatives of six ecclesiastical bodies, he consulted Dr. H. W. Thomas, of Centenary Methodist church, because the author of the above letter indicated him, and Mr. Hemingway, general secretary of the Young Men's Christian Association, as a substitute for Brother Moody, referred to in the letter, but who is not in town. Their answers to the question,

"What must I do to be saved?" are herewith given.

THE PROTESTANT EPISCOPAL ANSWER.

"If a man should ask you, Canon Knowles, what he must do to be saved, what answer would you give?"

"I should inquire first what the man's condition was. If he was a heathen I should say, 'Repent and be baptized.' That is what the Scriptures say?"

"Suppose he wasn't a heathen?"

"Then he would be a Christian. I divide all men into the two classes. If a man has been baptized into the church no act of his own can put him out."

"But may not irreligion or sin put him outside the pale of salvation?"

"Sin persisted in would of course endanger his salvation, but I wouldn't undertake to say how much irregularity or sin would put him outside of salvation. The mercies of God are ever at work for the salvation of souls. To one outside the church I should say, 'Repent and be baptized.' Those who are in the church need the constant exercise of the pardoning power of God, and the church aids them to procure that by the general confession, the communion service, the absolution of the priest in public and in private, and in many other ways. The church exists for the purpose of saving sinners, not saints."

"Repentance and baptism comprehend belief in Christ?"

"Of course."

"And baptism is a condition of salvation?"

"Certainly."

"A person who in infancy was baptized into the church you would not re-baptize, would you?"

"Not at all."

THE PRESBYTERIAN ANSWER.

"Prof. Patton, what answer would you give, in the most succinct form to the question, 'What must I do to be saved?'"

"You will probably find a good deal of reluctance on the part of ministers to give a short, specific answer to that question, because of the difficulty of determining exactly what is the *minimum quid*. There are many things a man ought to do. To say just what is the very least that he must do to be saved is a very delicate matter. If I were called on to answer that question in the briefest form I should say that the condition of salvation was belief in Jesus Christ as a divine Saviour and sacrifice."

"Does that involve repentance?"

"Certainly. A man can not effectually believe in Christ as his sacrifice and Saviour unless he has become heartily penitent for his sins."

"Does it involve baptism?"

"No. We do not hold that baptism is a condition of salvation."

"Is confession of Christ before men the essential element of baptism?"

"Yes. In days of the apostles baptism was the act by which converts publicly gave in their adhesion to the cause of Christ. The apostles commanded the heathen to repent and be baptized, just as a Presbyterian minister now commands the heathen among whom he labors. But here we are preaching to people who for the most part have been baptized and brought up amid Christian influences, and who do not deny the truths of the gospel. To them our form of address

must be different. Much error has resulted from the failure to bear in mind that a pastor of to-day addresses an audience very different from that which the apostles addressed.

"In the Presbyterian church we make distinction between orthodoxy and salvation. We require our ministers to be orthodox, but we do not make that requirement of lay candidates for admission to the church. Of them we can only demand that faith in the Lord Jesus Christ as a divine Saviour, which involves repentance and an amendment of life. On the other hand, Congregationalists require from every candidate for admission to the church a subscription to the whole creed."

THE METHODIST EPISCOPAL ANSWER.

"To answer the question in a few words," said the Rev. W. C. Willing, presiding elder of this Methodist Episcopal district, "is a little difficult because much depends on the particular sense in which certain theological phrases are used. Our standard of faith gives no categorical answer to this question, and of course much depends on the precise moment at which salvation is assumed to take place. Conversion was regarded as the culmination of a spiritual process which we call regeneration, because Christ said to Nicodemus, 'Ye must be born again.' To put the thing in its shortest form I should say that the condition of salvation was to believe in the Lord Jesus Christ."

"Does that include the idea of repentance?"

"Yes, as the greater includes the less."

"Does it include the idea of baptism?"

"No; I should say that baptism was not a condition of salvation. We speak of it in theological language as the outward sign of an inward grace. It is a duty to perform, but it is not a condition of salvation, and we should not say of an unbaptized person that he could not be saved."

"Was the essential element of the baptism coupled with repentance by the apostles the public confession of faith in Christ?"

"Yes, it was just that."

"What is the condition of salvation, Dr. Thomas?"

"The subject is a very broad one; it has many aspects. A brief answer can not be very complete. I should say that repentance was the one great condition. All through the Bible you will find pardon offered freely to all who will turn from sin and turn to the Lord."

"Do you regard belief in Christ as a condition?"

"Well, yes; using the phrase in a very broad way, and meaning by it belief in all that goodness of which Christ is the personification. I wouldn't like to say that salvation depended upon the possession of perfectly orthodox opinions regarding Christ. The fact is we are saved by character. A man is saved as his character is reformed. The condition of salvation is the turning away from evil and the turning toward good."

"Is baptism a condition of salvation?"

"No. You see in the days of the early church the Christians were all recruited from the heathen and the Jews. This ceremony of baptism was the public

renunciation of the old faith and the public adoption of the new one. When the apostle told the inquirers before him to 'Repent and be baptized,' he offered repentance as the condition of salvation, and baptism as the public act indicative of the inward change—the pledge or evidence of the penitent's sincerity."

THE BAPTIST ANSWER.

"I wish, Dr. Peddie, that you would answer in the briefest way the question, 'What must I do to be saved?'"

"I don't know that I can answer it briefly better than to quote the answer of the apostle, 'Believe in the Lord Jesus Christ and thou shalt be saved?'"

"Does that statement cover repentance?"

"Yes; the belief in the Lord Jesus Christ, which is stated as the sole condition of salvation, involves the idea of repentance for sins."

"Does it cover baptism?"

"No."

"Is not baptism a condition of salvation?"

"No. Baptism is a duty obligatory on the believer, but it is not a condition of salvation. I should not regard a person as qualified to be baptized until he had become regenerate and received the divine pardon. Baptism must occur after and not before the new birth."

THE CONGREGATIONAL ANSWER.

"If a man should come to you, Dr. Noble, and ask what he must do to be saved, as a Congregational minister what answer should you give him?"

"I should say first, in the language of Paul to the jailer

at Philippi, 'Believe on the Lord Jesus Christ, and thou shalt be saved.' I should say to him next in the language of Jesus to Nicodemus, 'Except a man be born again he cannot see the kingdom of heaven.' And third, I should say to him in the language of James, 'Faith without works is dead.' In other words, the condition of salvation is that kind of belief in Jesus Christ which authenticates itself in repentance for the past and in an amendment of life for the future. That is what I am in the habit of preaching."

"Do you regard baptism as a condition of salvation?"

"No. The penitent thief upon the cross was saved but he was never baptized. Baptism is an act of devotion to God, and a public confession. It is not a condition of the divine pardon. To make a public profession of religion is a duty which in a general way is obligatory on all, but there are persons who have unquestionably received the divine pardon who are not church members. Some adequate cause has prevented their uniting."

THE UNIVERSALIST ANSWER.

To the question of the reporter Dr. Ryder replied as follows:

"The words 'save,' 'saved,' 'salvation,' are very frequently employed in the New Testament, and they do not always have the same specific meaning. It is, however, substantially correct to say that 'salvation in Christ,' in the New Testament sense of the term, is deliverance from sin. In Matthew i. 21, it is said: 'His name shall be called Jesus, for He shall save His people from their sins.' This is the primary purpose of salvation. But salvation in Christ also includes the

remission of that part of the general consequences of sin properly termed punishment. When one is saved he is said to be forgiven. This forgiveness is in Christ. The end of salvation is holiness, or perfection; but those who accept Christ as their spiritual head, and are born into the new life of the spirit, are, in Scripture phrase, 'saved,' even though they have not attained to moral perfection. If, then, I was to put my answer to the question, What is salvation in Christ? into a single sentence, it would be about this: It is deliverance from the sins and limitations of this life, and union with the spiritual perfection of God, and this result is effected both by what is done for us in the sacrifice of Christ, and by what we do for ourselves in a life of obedience."

THE CHRISTIAN ASSOCIATION ANSWER.

"What do you regard, Mr. Hemingway, as the conditions of salvation, expressed in the briefest form?"

"Belief on the Lord Jesus Christ."

"That includes the idea of repentance?"

"Yes."

"And is baptism a condition of salvation?"

"No, I should say it was not. Some form of public confession of Christ has always been enjoined on converts, and that seems to have been the purport of baptism after repentance."

"Is it a fact that, among the various Protestant churches, there is no agreement regarding the conditions?"

"I should decidedly say that that was not the fact. In our association work, representatives of the various churches co-operate heartily, doing the same work in

the same way. It would certainly be apparent if there was a disagreement."

APOSTOLIC ANSWERS ANALYZED.

To the Editor.

The letter of A. M. C. which you have permitted to be read, proves that Christ and his apostles radically disagreed on the subject of salvation, by the same process that it proves such disagreement among the different churches. The writer's charge of disagreement is based upon the assumed fact that a young man, anxious about his soul's welfare, would get a different answer from every minister to whom he asked what he must do to obtain divine pardon. I say the assumed fact, because he puts answers in the mouths of sundry clergymen, indicated by initials, and of course those clergymen cannot be tried for statements made for them, even if those statements happen to be correct. But suppose that the answers that A. M. C.'s suppositious inquirer gets from the different ministers are the answers that a real inquirer would get from them, this proves nothing, or it proves that Christ and the apostles equally disagreed, for they gave different answers to different inquirers, adapting the answer in each case to the inquirer. If a dozen physicians prescribed for a dozen fever patients, or even for the same one, they would not prescribe exactly alike. But this would not prove that they knew nothing about fever. Cases of fever differ infinitely, and diagnosis must differ correspondingly. As physicians possess only finite powers, their diagnoses

are liable to vary somewhat, even of the same case. If bodily ailments are so complicated that

SPECIFICS ARE RARELY EFFICACIOUS,

how can we expect to find a specific for a soul diseased, with all its complications, and with the obscurity enshrouding many of its symptoms?

The New Testament is not like a volume of the Revised Statutes, in which each section is a complete treatise on some one subject. It is a collection of histories and letters, rarely treating any subject abstractly, but dealing directly with the cases in hand. It resembles a physician's diary rather than a treatise on medicine. In it we find the prescriptions of divinely inspired physicians for particular cases of moral malady, and they are of no use to us unless we understand the diagnoses on which they are based.

When the young man mentioned in the tenth chapter of Mark came to Jesus and asked, "What shall I do that I may inherit eternal life?" he was not told to repent and believe on the Lord Jesus Christ and be baptized. The two latter were not commanded till after the resurrection, and, while no man is exempted by his own holiness from the obligation to repent, yet a general exhortation to repentance would have been unintelligible to the young man who was conscious of having lived a blameless life, and who could say truthfully that all the commandments he had kept from his youth up. But the divine physician saw that the young man's heart was

SET ON HIS WEALTH.

This must be changed before he could inherit eternal life, and he was told to "sell all that he had and give

to the poor." This does not mean that impoverishing one's self is the universal condition of salvation, but that it was the condition in the case of this money-loving young man.

When (see John iii) Nicodemus came to Jesus for similar information, he was not told to give away his property, for avarice was not his most prominent symptom. He was a ruler in Israel. His belief and his life were correct, but he was relying on his faithful performance of the Jewish ritual for salvation. He was told that he must be born again, that is, obtain a new and heavenly nature. This may be termed the psychological aspect of the case.

When the multitudes whom Peter charged in the most direct manner with participation in the crucifixion of Christ cried out, "What shall we do?" Peter most appropriately replied, not that they should give their property to the poor, or that they should be born again (a command they would not have understood), but "repent and be baptized, every one of you, in the name of Jesus Christ."* The salient point in their case was their

WILLFUL REJECTION

of the Saviour, and they were commanded to repent of this, and to do it openly before men, as openly as they had rejected him.

In the eighth chapter of Acts we read of Simon the sorcerer that he believed and was baptized. But subsequently he committed the sin that has since born his name. Peter did not again exhort him to belief on the Lord Jesus Christ and to be baptized, but he said, "Thy

*Kaklem omits, "for the remission of sins." Why not quote it as it reads in the New Testament?

heart is not right in the sight of God. Repent, therefore, of this thy wickedness."

When Saul saw the bright light on his way to Damascus and cried out, "Lord, what wilt thou have me to do?" he was not commanded either to repent or to believe on Christ, for his question showed that he had done both.* He was not told to be baptized. Having repented, he was quite certain to enter the church by that ordinance.

Cornelius was an officer in the Roman army, doubtless brought up a pagan. To what extent he had ceased to be a pagan when God heard his prayers we are not told, but we are told that he sought heavenly guidance and did good among men, and for that his prayers were heard, and having done his best with what light he had, more light was sent him, through Peter. This taught Peter that, "In every nation he that feareth Him (God)

AND WORKETH RIGHTEOUSNESS,

is accepted with Him," even in advance of belief in Christ and baptism. Peter's sermon to Cornelius was not a sermon on repentance, for Cornelius was evidently leading a conscientious life; but it was a sermon on belief in Christ, a theme appropriately selected in view of the pagan education of Cornelius. Peter said: "Can any man forbid water that these should not be baptized which *have received* the Holy Ghost?" showing that the supremest of spiritual blessings was received before baptism was even spoken of.

The jailer at Philippi came to Paul and Silas exclaiming: "What must I do to be saved?" and he was answered: "Believe on the Lord Jesus Christ and thou

* He was told to be baptized, and that is all he was told.

shalt be saved." He was not told to repent, for his question implied that he had repented. Impenitent persons are not very anxious about their salvation. But he was told to believe on the Lord Jesus Christ, and he did so. He was baptized afterward, and his whole household with him, of whose repentance there is no record. When the multitude at Pentecost asked what they must do, they made a general inquiry relating to their immediate duty, and they were commanded to be baptized. But the jailer only asked for the most simple and primary conditions of salvation, and baptism was not included in the reply of the apostles.

When Paul uttered his solemn farewell words to the Christians of Ephesus, he summed up

THE WHOLE OF HIS PREACHING

in the two points of repentance and belief in Christ; he did not mention baptism. Yet he said he had declared the whole counsel of God in this matter. His words were:

And how I kept back nothing that was profitable unto you, but have showed you and have taught you publicly, and from house to house, testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.—Acts xx:20, 21.

I am pure from the blood of all men, for I have not shunned to declare unto you all the counsel of God.—Acts xx:26, 27.

A. M. C. says: "I have sought in vain for a single idea connected with modern ecclesiastical doctrines on which all the churches are a unit." The truth that is taught by one church is not invalidated by the fact that some other church does not think it. Regarding liberal theology I am not sufficiently familiar to speak, but the Roman Catholic and all the orthodox Protest-

ant churches are a unit in this: that all men have sinned and fallen short of the performance of their whole duty; that they are, therefore, even the best of them, under condemnation; that to escape sin in this life and the punishment of sin beyond the grave,

THERE MUST BE A REPENTANCE

which involves a turning from sin; there must be a faith in the divine Saviour that involves a love of goodness, and a constant effort to attain to it; and that it is the duty of every man who has repented and received divine pardon to confess his Redeemer before men, and to co-operate with that divine yet human agency, Christ's church. In other words, a wicked or an irreligious man is disloyal to his sovereign, and amnesty can be obtained by repentance, in regard to the quality of which the Almighty can never be deceived, and by taking the oath of allegiance (the very meaning of sacrament) in open court, and keeping it like an honorable man.

Regarding tests and methods, and theological explanations, there are many differences. But this belief in man's sinfulness, in Christ as the one who leads men to repentance, in the general conditions of pardon, is common to Christendom. From one end of the Bible to the other there is one constant appeal to men to turn from sin and disloyalty to God, to righteousness and loyalty to God, and again and again is full pardon offered to all who will repent of sin, and strive faithfully to work righteousness. Through all Scripture rings the command and question, "Repent, for why will ye die?" and substantially all the churches of Christendom, in different tones and phrases, and

with various degrees of efficiency, are repeating that call of God to man, while a few well-meaning people, arrogating to their organization exclusively the name of "Christian," implying the paganism of all followers of Christ that do not also follow Campbell, see no harmony of doctrine, and hear no Scriptural preaching, except when they are told to be immersed as soon as they repent, as a *sine qua non* of receiving the pardon of the Almighty.

KAKLEM.

THE FOLLOWING IS MY REPLY TO KAKLEM.

WHAT MUST I DO TO BE SAVED.

To the Editor:

In your issue of January 4th you publish in connection with my article on, "Does the Bible Teach a Definite Plan of Salvation?" a series of very amusing, if not interesting, interviews with several leading divines of Chicago, upon the subject matter of my article, viz: "What must a sinner do to be saved?"

A careful reading of those interviews, and a critical examination of each answer given to the confessedly important question, "What must I do to be saved?" discovers the fact that the position taken and defended in my communication was substantially correct.

In fact the theologian of the *Times* practically exemplified the undeniable truth of what I had said. It was tantamount to a positive demonstration of its correctness, and satisfied me, more than anything else could have done, that in saying what I did in regard to a diversity of answers being given by the different so-called orthodox churches to the honest inquiries of

an anxious seeker after salvation, I was guilty of neither perversion nor exaggeration; but on the contrary, I stated what is daily transpiring throughout Christendom. I said in my first letter to the *Times* that there was no harmony among the recognized orthodox churches in regard to the conditions of salvation. I now repeat it with emphasis, and offer in evidence the experience of the theologian of the Sunday *Times*, which is nothing more nor less than a demonstration of its truthfulness, for he waited personally upon the leading representative men of the several orthodox churches of Chicago, and propounded to each the question, "What must I do to be saved?" and received not only different, but in some instances contradictory answers.

Let the reader examine the answers in question, and see if the above is not substantiated by the facts in the case.

The first divine that was interrogated was Canon Knowles, of the Episcopal church. When asked, "Is baptism a condition of salvation?" he emphatically answered: "Certainly it is."

Dr. H. W. Thomas, of Centenary Methodist church, was asked the same question and in the same terms, viz, "Is baptism a condition of salvation?" To which the learned divine answered with characteristic emphasis: "No, it is not."

I would like the readers of the Sunday *Times* to answer this question. Which one of these two orthodox (?) divines is right? It is a moral certainty that they can't both be right.

But this is not the only point of difference between these learned leaders of the blind, these instructors of the ignorant and unlearned.

Prof. Patton, D. D., L. L. D., when asked the question: "What must I do to be saved?" in simple terms, gave an extended evasive circumlocution, and wound up with the following: "If I was called on to answer that question in the briefest form, I should say that the condition of salvation was belief in Jesus Christ as a divine Saviour and sacrifice."

Now will the patient reader of the Sunday *Times* please compare this answer with the answer of Dr. H. W. Thomas.

The reporter said: "Dr. Thomas, what are the conditions of salvation?" To which the popular clergyman replied: "I should say that repentance was the one great condition." When asked further in regard to the value and importance of faith or belief as a condition of salvation he said: "I wouldn't like to say that salvation depended upon the possession of perfectly orthodox opinions regarding Christ. The fact is, we are saved by character."

Nothing could be more contradictory than these two answers.

The first answer makes a perfectly orthodox opinion of, or faith in Christ the all-important condition of salvation, while the second positively asserts that a perfectly orthodox opinion regarding Christ is not essential to salvation.

More than this, Dr. Patton's answer makes faith the imperative and all-important requirement in order to salvation, while Dr. Thomas' reply makes repentance the one great condition; and in his subsequent remarks he speaks of faith in an indifferent way, as being only remotely or indirectly connected with salvation; and

finally winds up with the idea that it is neither faith nor repentance that is of any value as a saving condition, but character.

It requires more theological lore and hermeneutical acumen than belong to the average of mankind to reconcile the manifestly contradictory doctrines of these eminent orthodox divines. I am compelled to treat it as a conundrum, and "give it up."

Let us notice another palpable difference of opinion between these eminent ecclesiastical representatives:

Each with a single exception, stated that faith was the all-important and insuperable condition of pardon; but when we came to Dr. Ryder, the great Universalist divine he gives a double-duplex dissertation on theology, which would puzzle the wits of a French lawyer to unravel, and then jumping clear over faith, repentance, baptism, and everything else, he gives the most thoroughly evasive answer that could be framed out of the ecclesiastical nomenclature of Christendom.

His very answer is a flat denial of his own cherished doctrine of universal salvation. His answer is simply this: "We are saved by what Christ has done for us, and by what we do for ourselves in a life of obedience." But I would like to ask the reverend gentleman, what if we do not render a life of obedience, then what becomes of this salvation problem? This is tantamount to an acknowledgment that salvation is conditional, which position is in direct antagonism to the pleasing doctrine of universal salvation.

The learned doctor preaches from his pulpit that all mankind will be made eternally holy and happy independent of all and any conditions; but when

pressed for an answer to the Bible question: "What must I do to be saved?" he turns a complete theological summersault, and makes the confession that salvation is in part, at least, dependent on a "life of obedience."

From the foregoing facts it is evident that my original proposition remains uncontradicted; yes, more than that, its truths practically verified and incontrovertibly established.

Now I want to show the readers of the *Sunday Times* that several of these Chicago divines flatly contradict, not only one another, but Christ himself.

Several of them, perhaps all except one were asked: "Is baptism a condition of salvation?" to which they uniformly answered, without qualification, emphatically "No." On this point, at least, if upon no other, they are a unit. In their opposition to baptism—their unconcealed aversion to this divine command—they are ready to form a heterogeneous union.

Now let us compare their negative answer to the question, "Is baptism a condition of salvation?" with Christ's own sayings.

When Christ gave his last commission to his apostles, which commission was to contain the conditions of salvation, and which no man on the earth has a right to alter, modify, or amend in either its spirit or its letter, He said: "Go into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned."

I fancy I hear some of these great theological luminaries reply as follows: "But Christ don't say, he that

is not baptized shall be damned, but 'he that believeth not shall be damned.'"

I freely grant that Christ does not say that the unbaptized shall be damned in just so many words; nevertheless, a fair and candid interpretation of the words imply as much.

In the gospel plan faith preceeds baptism, and the value of the ordinance is dependent upon a genuine faith in Christ. No place in all the Bible are unbelievers recognized as proper scriptural subjects for baptism. No place in all of Christ's instructions to His apostles did He command, authorize, sanction or permit any of His disciples to baptize unbelievers; hence it would have been tautological and redundant, and a violation of every principle of philology, logic, and rhetoric, to have said: "He that is not baptized shall not be saved;" for, if a man was not a believer, of course he would not be baptized. It is the supremest nonsense to suppose that a man who did not believe in Christ would willingly submit to an ordinance that would induct him into a system in which he had no faith. Christ said to his apostles: "Go teach all nations, baptizing them (those whom you teach) in the name of the Father, and of the Son, and of the Holy Ghost."

It is a violation of both the spirit and letter of the commission of Christ to baptize an untaught person. A person that cannot be taught, whether from a consideration of age or imbecility, is not, according to Christ's own commission, a proper subject for baptism. Hence the baptism of untaught infants, who do not and who cannot come within the provisions and speci-

fications of the commission, is not only an unauthorized practice, but a palpable and wicked perversion of the gospel of Christ.

But to return to the question: "Is baptism a condition of salvation?" If words have any meaning that are capable of being understood, then, most assuredly, according to Christ's own words, baptism is a prerequisite to salvation; for He says: "He that believeth and is baptized shall be saved."

Not only did Christ so teach and command, but His apostles so understood, taught and practiced.

Peter, when speaking of baptism, and of its relation to salvation, said: "Baptism doth also now save us." Of course it will be understood that the salvation to which Peter here refers, and with which baptism is always connected in the gospel, is a present salvation, a salvation from sin. This is evidently the case, as will be seen by referring to Saul's conversion. When Ananias came to the believing, penitent Saul, he said to him: "Saul, Saul, why tarriest thou? Arise and be baptized and wash away thy sins calling on the name of the Lord."

Paul believed, and yet he was not pardoned; he had repented, and yet his sins were not washed away; he had prayed for three days, and yet he had to arise and be baptized before he could enjoy the forgiveness of his sins. How strikingly different is this from the teachings of modern orthodoxy! If some of these modern divines had been there, they would have said: "Saul, Saul, get up and relate your experience;" and if baptism had been mentioned, a very improbable thing, grant, they would have said: "Oh! that is of no im-

portance, it is only an outward form of an inward grace." But the messenger of the Spirit did not so teach the humble, believing, penitent Paul, but said: "Arise and be baptized and wash away thy sins." It is certain, therefore, if Ananias knew what he was talking about, and be it remembered he was acting under the inspirational influence of the unerring spirit of God, that Paul's sins were not washed away; notwithstanding he had complied with all those conditions which the so-called and self-assumed orthodox churches declare to be the all-sufficient condition of pardon.

The apostle Peter, when detailing the conditions of salvation to the three thousand who asked the question, "What must we do to be saved?" mentioned baptism as one of those conditions on which salvation was dependent, for he says, "Repent and be baptized every one of you in the name of Jesus Christ." What for, let me ask? Peter answers, "For the remission of sins."

In view of these plain gospel facts which the eminent divines of Chicago cannot successfully deny or set aside, it is evident that when they said baptism was not a condition of salvation, they were contradicting both Christ and his inspired apostles.

Instead, therefore, of Christ and the apostles differing among themselves as Kaklem, my reviewer (a very suggestive and appropriate name, I grant), would fain have us believe, the point of difference lies between Jesus Christ and the Chicago clergy, and we leave them to settle the controversy between themselves and the Great Master.

I wish to turn my attention to my respondent, who

signs himself "Kaklem," a name which strikingly expresses the theological peculiarities and capacities of its author and possessor.

A man who cannot differentiate between what belongs to the gospel and what transpired under the Jewish Theocracy; in other words, an assumed teacher of religion, who cannot tell when the law of Moses ended and the law of Christ began, should never essay to instruct the people upon a question of so much importance as the salvation of their souls.

Kaklem has mixed up in his attempted reply to my original communication both law and gospel, Judaism and Christianity, into a heterogenous mass. He does not seem to recognize the universally admitted fact that the answer to the question, "What must I do to inherit eternal life?" which was asked under the old law of Moses, by the young man who came to Christ, is not, nor can it ever be applied to, or in harmony with the gospel dispensation as a condition of pardon.

The law of pardon, set forth in the gospel of Christ, was never promulgated till after the ascension of Jesus Christ. Just previous to the event of Christ's ascension He gave His apostles His last great commission, which reads as follows: "Go into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved." This was given with certain restrictions, viz.: "But tarry ye in Jerusalem until ye be endued with power from on high; then shall ye be my witnesses both in Judea and Jerusalem, and in the uttermost parts of the earth."

The apostles assembled in Jerusalem in compliance with Christ's instructions, and waited for the promised

power; but they did not have long to wait, for on the day of Pentecost the promised blessing came, and they began then and there to preach under the divine commission that Christ had given them. That Pentecostal sermon of Peter's, recorded in Acts, second chapter, is the first sermon that was ever preached under the last great commission of Christ. It therefore must contain the authorized and divinely-appointed conditions of salvation.

We have no right to go behind or back of that commission to find the law of pardon or the conditions of salvation under the gospel.

The question, "What must I do to be saved?" was never asked, and therefore never answered, in the times of Moses and the prophets; neither was it ever propounded in the time of John the Baptist, nor during the personal ministry of Jesus Christ. The nearest approach to it was the case of the young man who came to Jesus and said, "Good Master, what good thing shall I do to inherit eternal life?" But the import of this question is very different from the one that reads, "What must I do to be saved?" The young man had his mind upon the idea of endless existence in the remote future, but the question "What must I do to be saved?" has especial and exclusive reference to a present salvation—a salvation from sin. It is a question that was necessarily born of the gospel plan of salvation, and could not have been asked in the sense in which we now use it until the plan of salvation set forth in the gospel of Christ had been preached to the children of men; certainly not until the salvation scheme was consummated and made known.

This question is found only in the Acts of the Apostles, and belongs historically to the times of the apostles and the present dispensation. It was suggested by the very language of the last great commission of Christ, which says: "He that believeth and is baptized shall be saved."

This question, like all others, does not admit of but one full and correct answer; and if the apostolic answer is no longer apposite, then the question itself has become obsolete; and in that event the learned clergy so ably represented by the Chicago divines should correct and revise the gospel of Christ, in order to save anxious sinners from needless misapprehension and mistake.

If this question will not admit of a diversity of answers—and there can be but one correct and scriptural answer,—then it follows, inevitably, that when Paul said to the jailer in answer to his inquiry, "believe on the Lord Jesus Christ and thou shalt be saved," he did **not** give the whole answer; for when Peter answered it he said nothing about faith whatever, but commanded the enquirers to repent and be baptized for the remission of sins. If Peter answered it correctly, and Paul answered it correctly, then it follows as a logical sequence, that it takes both of these answers to complete the one true and correct scriptural answer. Therefore, the full and unabridged answer to the question would be: Believe, repent, and be baptized for the remission of sins. Each of these conditions are implied in both cases as will be seen by noting the obedience which they rendered, which was identical.

This is the divine order and arrangement—an order,

that is apparent in all the gospel conversions mentioned in the New Testament Scriptures subsequent to the preaching of the first gospel sermon by Peter. The Pentecostians believed, repented, and were all baptized.

The Philippian jailer and his household also believed, and they must have repented, for it is not presumable that an inspired apostle would baptize unrepentant persons, and they were baptized the same hour of the night.

Paul, the apostle, believed, repented, and was baptized. So with all the fifteen thousand conversions mentioned in Acts of the Apostles. I challenge the Chicago divines to produce a single case of gospel conversion subsequent to the day of Pentecost which did not observe this order and arrangement. Under the preaching of the apostles there were no such conversions as we have to-day, for then, men hearing the truth believed it; believing it, they repented of their sins; and repenting of their sins, they went at once without delay or procrastination, and were baptized for the remission of the same, this constituting them children of God. After this they lived and walked as becometh the followers of the meek and lowly Redeemer of the world.

In conclusion I will say: All the interrogated divines mentioned in *The Sunday Times* of Jan. 4th, conceded that faith implies repentance. The same arguments that prove that faith implies repentance will also prove that faith and repentance imply baptism; and no amount of logical dodging and theological quibbling can evade it.

The orthodox churches all seem to be suffering from an incurable attack of moral hydrophobia; for they all seem to be afraid of the least possible mention of water in connection with gospel preaching and obedience. Why is this? Christ has not only authorized this institution, but consecrated it by yielding an obedience to it Himself. He has given it the seal of His authority and the power of His example.

He did not enter upon his public ministry until He had complied with this ordinance of His own appointment. Why should the churches that claim Him as their head and example ignore this beautiful ordinance to which he has given the weight of His authority and the influence of His example?

One would almost be induced to believe, from the controversial spirit which modern Christians exhibit whenever this subject is presented, that they entertain not only a decided dread, but a positive hatred for this holy ordinance of God's appointment.

I long for the day to come when the people of God will stand up bravely and contend earnestly for the faith *once* delivered to the saints. We need less orthodoxy and more reverence for the holy oracles of God.

EDITORIAL COMMENTS.

The following are the editorial comments on the above. They need neither comment nor remark from us. They are their own refutation.

Whether the answers to the question, "What must I do to be saved?" given by various clergymen, and published in the *Sunday Times*, are harmonious or contradictory, is a matter regarding which the

critics are not wholly agreed. The *Interior*, Presbyterian, of Jan. 8, expressed its satisfaction with the reply of Dr. Ryder, Universalist, and the *Independent*, which is not under the necessity of defending any one particular statement of faith, finds in the replies a remarkable degree of harmony. In its issue of the 15th it reprints the replies, and then comments as follows on them:

“In form these replies are somewhat different; but substantially they are the same, except that the Episcopalian adds the condition of baptism. We suspect that if the interviewer had gone to Messrs. Patton, Willing, Thomas, Noble and Ryder as a personal inquirer, he would have been treated in the same way by them all. They would have all bidden him to repent of his sins. Every one would have bidden him devote himself to an unselfish, upright, godly life. Every one would have told him of the life, teachings and death of Christ, through whom he should reach godliness. But when we talk about the conditions of salvation, one gives precedence to consecration, another to repentance, another to faith, while all have the same thing in mind. But one is looking at the end to be attained, which is a holy, unselfish life of love, the character of which is itself salvation here, and will insure the coming salvation; while another will think it wiser to insist most on the process or the means through which this character is attained, which are sorrow for past sins, the resolve to forsake it, gratitude to Christ for his atoning work, and trust in his love for forgiveness and help. The Bible puts it in as many different ways as the Chicago divines. Sometimes it makes the condition

merely character, and this it does in the most solemn language, put into the mouth of the judge at the last day—language that will include a benevolent, unselfish heathen; and again, it makes faith the condition of repentance. But this is only a different point of view. It is considering the means, instead of the end. A young man wants to be a physician, and asks direction. One tells him to forsake wood-sawing and devote himself to the study of the laws of life and health. Another tells him to go to the Bellevue medical school. The answers are in different terms, but they mean the same thing. And sects differ, but, with few exceptions, they agree not only that a life of unselfish love will insure heaven, but that repentance and faith are the way by which one enters into this path of life."

Here follows Kaklem's rejoinder, which is both small and weak, and appears like a humble plea for mercy.

THAT QUESTION OF AGREEMENT.

To the Editor.

A. M. C. derives a singular amount of comfort from the signature to my previous letter. I haven't the slightest idea what the meaning is which he thinks is so strikingly and uncomplimentary significant. The fact is, that there was a typographical error in the signature as it appeared, so that its extreme appropriateness, in the eyes of A. M. C., is purely a matter of accident.

Whether the answers of various ministers to the question, "What shall I do to be saved?" are harmonious or contradictory, is a matter of opinion that seems to depend on whether the critic confines his attention to the words of the answer, or extends his examination

to the meaning. A. M. C. keeps his eyes on the words, and finds them discordant. The *Independent* looks at the meanings and finds them substantially the same.

With regard to baptism as a *sine qua non* of salvation, it must be noticed that the penitent thief on the cross was promised salvation by our Lord, although baptism was out of the question. In our Lord's description of the last judgment, the reason why some are saved and others lost is not stated to be that some believed and were baptized, and others neither believed nor were baptized, but that some performed works of unselfish benevolence and others didn't. In the case of Cornelius and his family, the gift of the Holy Ghost was bestowed on them before they were baptized. What possible blessing was there left for them to receive as the result of baptism?

A. M. C. admits in his last letter that even in the New Testament a categorical and complete answer to the question does not exist. He obtains the answer he seeks by putting together two or three different answers from the Bible, answers that are quite as contradictory as the answers of some of the Chicago ministers published in the *Sunday Times*. In admitting this, he has virtually admitted all that I said in regard to adaptation of replies, in the Bible as well as out of it, to the specific cases under consideration.

When the question is not as to the conditions of salvation, but as to the agreement of the churches on this point, the opinions of Dr. Patton, a theological expert, and Mr. Hemingway, secretary of the Young Men's Christian Association, must carry much more weight than the opinion of A. M. C., especially as this gentle-

man has exposed his own unreliability by attributing to Dr. Ryder and Dr. Thomas answers to the questions under debate quite different from the answers that they in fact gave.

KAHLEM.

NOTE.—I considered his chosen *nom de plume* highly appropriate; for his productions were beautiful specimens of cheap theological *Cackling*. In the above, however, he intimates that this suggestive cognomen was the result of a typographical error on the part of the printer. I cheerfully accept of his explanation and humbly beg pardon for the seeming unkindness of my remark, though I still think *Kaklem* is the more appropriate title.—ED.

LETTER TO THE TIMES.

The following is the article, with some slight modifications, that was rejected by the *Times* and subsequently published in the *Christian Standard*:

I little dreamed when I furnished my first communication to the *Sunday Times* that it would be the means of awakening such a wide-spread and profound interest in the subject of salvation, and the conditions upon which it is suspended, as it has done. I assure you this is exceedingly gratifying to me; and it is my hope that this agitation may continue undiminished until a perfect knowledge of God's glorious plan of salvation shall be fully enjoyed by all the people.

It seems to have attracted the attention of the leading clergymen of Chicago and surrounding country; for many of them have preached and published sermons upon the subject; and also to have received more than a passing notice from both the secular and religious press. This is as it should be; for the supreme importance of the subject, it seems to me, calls for a more extended and prayerful consideration than it has hitherto received at the hands of the churches.

It is to be regretted that there is not more unity of faith among the public teachers of religion upon this great fundamental doctrine. The recent discussion of this subject, in the press and pulpits of Chicago, has discovered the startling fact that doctors differ, even on the primary and initiatory doctrines of the Bible, as well as upon the more advanced and complicated questions of theology.

If there is a question connected with the scheme of human redemption upon which differences of faith and sentiment are likely to prove disastrous, and upon which there should be the most perfect agreement and harmony, it is the question of salvation, and the conditions upon which it is suspended in the Scriptures. If the churches cannot agree upon the primary doctrines of the Bible, we shall hope in vain to find them a unit on the secondary and more complex theories of ecclesiasticism. The situation would be less lamentable and disastrous if the disagreement among the so-called orthodox churches amounted to nothing more than a simple difference of opinion; but, unfortunately for the cause of Christ, these differences amount in some instances to downright contradictions, as will be seen by returning to the answers given by the several Chicago clergymen to the question, "What must a man do to be saved?" These men not only differed in their notions of what is essential to salvation, but some of them plainly and unequivocally contradicted each other. In view of such an unfortunate state of things as this, what would an humble sinner do who was anxious to secure the salvation of his soul? When Doctors of Divinity differ and learned clergymen contradict each

other on the primary question of salvation, and cannot agree in regard to what is essential to the salvation of the soul, what hope, pray tell, can a poor, unenlightened and ignorant sinner have of ever finding the way of life?

This is no fancy sketch; no exaggerated account, but the exact state of things that now obtains in the religious world, and which, in my humble opinion, is the prolific source of much indifference, if not absolute infidelity.

I cannot believe that these vast differences are necessary or unavoidable. There must be some rational explanation for these diversities of doctrine, for no one will presume to say that these antagonisms are all supported by and found in the Sacred Scriptures.

A careful analysis of all those passages which refer to the subject of salvation, and a critical examination of every answer given in the Scriptures to the all-important inquiry, "What shall I do to be saved?" reveal the fact that there is neither difference nor contradiction in the Scriptures on this subject, but the fullest and most perfect harmony prevails throughout the entire domain of revealed truth. I am therefore forced to conclude that the contradictory answers given to the above question by the eminent Chicago divines had their origin not in the Scriptures of truth, but in their pre-adopted and favorite creeds.

To show that the Bible is in harmony with itself upon this one question at least, is the object of this paper.

In my last letter I demonstrated the fact that the Chicago clergymen plainly and pointedly contradicted each other and Christ, when answering the question,

"What shall I do to be saved?" Even KAHLEM, my reviewer and amiable respondent, concedes, in his brief response to my last, that the *words* of the Chicago clergymen, when answering that important question, were contradictory; but intimates that, notwithstanding they plainly contradict each other in *words*, they all *meant* the same thing. Now, I want to know how to harmonize this palpable paradox: If they all meant the same thing, why in the name of reason and common sense did they say *different* and *contradictory* things? The only way the readers of the *Times* can find out what they *meant*, is by what they *said*. When one says "YES," and the other says "NO" to the same question, I call it a point-blank contradiction.

KAHLEM says that the Bible answers to the question are quite as contradictory as the answers of the Chicago clergymen. I deny this most emphatically, and challenge him for the proof. The Bible answers may *differ*, owing to the difference in the relations and conditions of those asking the question; but they do not antagonize nor contradict each other in a single instance or particular. The fact is, that though they *differ*, they do *not* disagree; but the most perfect harmony and agreement exist between them.

KAHLEM does not seem to comprehend the fact that things may be different, and yet not be contradictory.

While the apostolic answers to the question, "What shall I do to be saved?" are different in some particulars, they do not contradict each other in any sense whatever. The answers in each case corresponded with the circumstances and conditions of those asking the question, and when we analyze each case, and observe

the conditions which each obeyed in order to salvation, we find that they all rendered identically the same obedience—that is, they all heard the gospel, believed it, repented of their sins, and were all baptized for the remission of the same. There is no contradiction between faith, repentance and obedience; these differ, but they do not contradict one another.

KAHLEM also says that I had to put two or three passages together, in order to make out the one complete answer which I regarded as correct and Scriptural. This, too, is a mistake on his part. From every answer given to the question, “What shall I do to be saved?” under apostolic preaching, a full and complete answer can be deduced; and it will be found upon such examination that the answers are practically the same in each case; for they all rendered the same obedience, and in the same way. Some of the conditions are not verbally expressed; nevertheless, they are most positively implied, as will be seen from reading the account of the conversion of the Philippian jailer, who was told, when he asked, “What must I do to be saved?” to “believe on the Lord Jesus Christ.” It does not say that Paul told him to be baptized; and yet the sacred writer informs us that he was baptized the same hour of the night.

It is plainly evident, therefore, that Paul included in his answer this Scriptural condition; and unfolded it in his sermon. Here I must refer to the ingenious subterfuge originated by Dr. H. W. Thomas, to get rid of the apostolic answer to this question. He says the converts to Christianity, at the beginning of the Christian era, were principally from the heathen nations; and the

apostolic answer, "to repent and be baptized for the remission of sins," was highly applicable and appropriate to them; but that it is not appropriate for those who live to-day under the influence of Christian civilization. According to this new departure, God has one plan of pardon for an unenlightened heathen, and an altogether different plan for an enlightened American sinner.

But it so happens that those who asked this question, and received the apostolic answer, were not heathens at all, in any sense of the word. Were the Pentecostians heathens? Certainly not; for they were Jews and "devout men from every nation under heaven;" yet they were told to repent, and be baptized for the remission of their sins. Was Paul a heathen? He was one of the straightest of the sect of the Jewish religion, brought up at the feet of the learned Gamaliel; and yet he asked this question, and received for his answer, "Arise and be baptized, and wash away thy sins, calling on the name of the Lord." This invention of Dr. Thomas' is simply nothing more nor less than a gratuitous assumption on his part, to evade and avoid the apostolic answer to the great question, "What shall I do to be saved?" If the answer given by the apostles is only proper for a heathen, then the question itself is appropriate for the same class only; and this theory would make both the question and the answer obsolete, and entirely out of place in this enlightened Christian age—this age of modern civilization and refinement.

It is my opinion that the intelligent readers of the *Times* will be slow to believe that we have outgrown and progressed beyond apostolic authority; or that God

has one plan of salvation for a Palestinian heathen, and a different plan for an American sinner.

Sin is the same the world over, no matter by whom committed, and the law of pardon is a *unit*, and adapts itself to all classes and conditions; and there can be but *one* correct answer to the question of salvation; and if the apostolic answer is obsolete and inappropriate, then we are afloat upon the waves of a hopeless fatality, without compass or chart, and there is no *authoritative* answer to our great life question.

Without further preliminary observations, let us turn our attention to the great living and all-absorbing question, "What shall I do to be saved?"

Before this question can be intelligently or understandingly answered, we must determine the meaning of the word "saved." The words "saved" and "salvation" are not always employed in the Scriptures to represent the same thought. In every salvation, whether pertaining to this world or the next, there are involved three distinct ideas: (1) A Saviour; (2) something to be saved; and (3) some danger or consequence from which to be delivered.

The word "saved" is used in the Bible to indicate two important conditions, essentially different from each other, and yet bearing an intimate and consequential relation to each other.

"What must I do to be saved?" is sometimes asked in regard to a present salvation,—a salvation from sin. What must I do to be pardoned, to be delivered from the power and dominion of sin? The answer to this question must involve the law of pardon; and to this question there can be but one answer; for no one, I

presume, will be so inconsistent as to advocate that God has revealed in His gospel more than one law of forgiveness. Pardon is conditional, and the conditions are subject to no mutations; they are necessarily the same in every case, so that the answer to the question, "What must I do to be saved from my sins?" must be definite, clear, and always the same.

But there is another sense in which the word "saved" is employed in the Bible. The question is sometimes asked, "What shall I do to inherit eternal life?" What shall I do to be saved eternally at God's right hand? This is a very different question from the foregoing. The essential difference between these two questions must be obvious even to the most careless and indifferent thinker. The first contemplates a present salvation, —a salvation enjoyed here in this life; while the second has regard to a salvation that is future, and to be enjoyed only after the sorrows and disappointments of this life are over. It must be apparent to every thinking mind that the answers to these questions must differ as widely as the import of the questions themselves.

Both of these are Bible questions, and they are both fully and, I think, satisfactorily answered in the holy oracles of God. When, therefore, any one asks the question, "What must I do to be saved?" before we can give an intelligent, appropriate, or Scriptural answer, we must be informed as to the sense in which he employs the word "saved." If he means, "What must I do to be saved from my sins?" the answer is clearly revealed in the gospel of Christ; and whoever gives to an inquiring sinner any other answer than that which God has authorized, is guilty of perverting the word of

life and salvation. If, on the other hand, the question is asked with reference to a future salvation from the grave, and comprehending the consideration of eternal life beyond the confines of time, then the answer must correspond to the scope of the question, and include all those conditions on which eternal life is suspended in the Sacred Scriptures.

There are before us, therefore, two questions very intimately related to each other and yet distinctly different from each other, and calling for essentially different answers.

It is my purpose to give the Scriptural answer to both of these questions. In keeping with this purpose, let us inquire, What shall a man do to be saved from his sins? The answer to this question must be influenced in a measure by the relations and circumstances of the person asking it. Suppose an unenlightened person should propound this question,—one who had never heard the gospel of Christ proclaimed in its amplitude,—what would be a proper and at the same time Scriptural answer to give to such an individual? Fortunately for us we find an exact parallel in Acts, sixteenth chapter.

The Philippian jailer had, as the sequel evidently shows, never heard the plan of salvation proclaimed in all his life; all he knew of it was the false and prejudiced reports that had been brought to his ears. He had in his charge two gospel preachers. He had made them, as he supposed, perfectly safe, having thrust them into the inner prison and made their feet fast in the stocks. At midnight, Silas, the Sankey of the occasion, struck up a "Gospel hymn," and as its grand and

heavenly notes rang out in the darkness and rolled up from the damp and cheerless walls in which the prisoners were confined, they were borne on the midnight air to the very throne of God. Listening angels heard the glad song, and started on a mission of deliverance. At their arrival, the earth quaked, the prison-doors flung wide upon their massive, creaking hinges, the stocks fell from the prisoners' wearied and lacerated limbs. The jailer, aroused from his deep and heavy slumbers by the earthquake and the songs, called for a light, and sprang in before Paul and Silas, and said in a tone and manner that indicated profound sincerity, "What shall I do to be saved?" He was satisfied that there was something divine in those midnight songs. Paul, the Moody of the occasion, answered his questions in the following words: "Believe in the Lord Jesus Christ, and thou shalt be saved and thy house." But Paul, remembering that no man could believe in a thing of which he had no knowledge, began then and there, and preached to him and his household the gospel of salvation, and the jailer obeyed it without delay, for the historian informs us that Paul baptized him and his household the same hour of the night.

From this single case we can, by a legitimate deduction, obtain all the items which enter into the Scriptural answer of the question, "What shall I do to be saved from my sins?" The obedience of the jailer began in faith and ended in baptism. There can be no reasonable doubt but that he heartily repented of his sins; for it is not consistent to suppose that an inspired apostle would baptize an unrepentant man; therefore the answer, as eliminated from this Scriptural narra-

tive, stands as follows: Believe on the Lord Jesus Christ, repent of all your sins, and be baptized for the remission of the same.

Now, I will suppose another case,—and not an improbable one by any means. If an individual who has heard the gospel, and is therefore intelligent upon the subject, and who believes it, having been convinced of its truth,—if such an one, I say, should ask the question, “What must I do to be saved?” in the sense in which we are now considering it, what would be a proper and at the same time Scriptural answer to give to the question? Here, as in the preceding case, we find in the Scriptures a perfect parallel. In Acts second chapter, we have a detailed account of the conversion of 3,000 just such cases. They had witnessed the lambent flames that gleamed and flashed with divine radiance over the swarthy brows of the inspired Galileans. They had heard and felt the rushing mighty wind that came like a cyclone from the hand of God. They had listened to the eloquent and convincing appeal of the bold and defiant Peter, as he stood before them, the very personification and embodiment of divine wisdom and power.

He charged them with the cruel, heartless murder of the sinless Son of God. He boldly declared the sublime doctrines of His resurrection and ascension; and when the people were “pricked” to the heart, which is only another form for saying they believed Peter’s preaching, they cried out, “What must we do to be saved?”

Let us give ear to the answer given by the holy inspired apostle. Remember this is the answer that was

indited by the unerring spirit of God, under whose divine agency they were preaching.

Peter said: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost."

Three thousand men and women yielded to this answer; and the obedience of each was not unlike the obedience of the Philippian jailer; for their obedience, like the jailer's, began in faith, continued in repentance, and closed with baptism.

I will now introduce another suppositious case. Suppose a man who has heard the gospel believed its great facts, and repented of his sins; if he should propound this question to an authorized gospel preacher, what would be the correct, Scriptural answer to give such an individual? Fortunately, we are not without a parallel in the Scriptures to this suppositional penitent, for in Acts, twenty-second chapter, we have a case which corresponds to this in every essential particular.

Saul was a commissioned persecutor of the Church of Christ. He was on his way to Damascus to arrest and incarcerate any he might find who called upon the name of the Lord. Jesus appeared to him on the way, and the light and glory of His divine presence shone about the persecuting and ambitious Saul with such superlative splendor that he fell to the earth overpowered by the unearthly brilliance that gleamed like lurid lightning around and about him. The cerulean vault above him appeared to his dazzled eyes like a mass of liquid fire,—the earth seemed baptized in a flood of golden glory. Had a sun from the solar realm burst and poured its contents of light upon the heads

of Paul and his associates, the effect could not have been more awful and appalling. Hearing a voice of reproof issuing from the brilliant Being that stood before him, Saul cried out, "Who art thou, Lord?" Jesus answered: "I am Jesus of Nazareth, whom thou persecutest." Then Saul asked the question which we are now considering, viz.: "What wilt thou have me to do?" The Saviour directed him to go to Damascus, and informed him that it would be told him there what he must do. Saul repaired immediately to Damascus, and, in a state of mental anxiety better imagined than described, he continued to repent and pray for three long, weary, sorrowful days, at the expiration of which time God sent a gospel preacher to him by the name of Ananias, who, when he came into the presence of the notorious persecuting Saul, and beheld him humble and penitent, and as docile as a child, said: "Saul, Saul, why tarriest thou? Arise and be baptized and wash away thy sins, calling on the name of the Lord." Saul had heard, believed, and repented, and therefore Ananias told him to do the one thing he had not yet done to complete his gospel obedience. It is plainly evident, therefore, that Paul's obedience was not unlike either the jailer's or the Pentecostian's; for it began in faith, continued in repentance, and ended in baptism for the remission of sins.

Who cannot fail to see that the answers in all these three cases are practically the same? There is neither difference nor disagreement between them. What is not expressed is most certainly implied; and when they are considered in their entirety, they are exact and perfect parallels. The full, complete and divinely author-

ized answer, therefore, to the question, "What must I do to be saved?" is, in simple terms, belief in Christ, repentance for sins, and baptism for the remission of the same.

The Acts of the Apostles contain the detailed account of not less than 15,000 conversions; and in every instance, without a single exception, they believed, repented, and were baptized. This is the only book in all the Bible that answers this all-engrossing question, and its answer is fully and clearly set forth. Had the Chicago divines been governed by these divine instructions, instead of following the teachings of so-called orthodoxy, they would all have given the same answer; and, instead of confusion and disappointment, mortification and injury, resulting from their answers, as I have reason to believe has been the result, the cause of Christ would have been advanced and sinners enlightened and converted to God.

Let us return to Apostolic Christianity, and get away from the stultifying and belittling influence of orthodox speculations. When sinners ask what they must do to be saved, let us give them a Scriptural answer, instead of confusing them with the senseless jargon of blubbering Ashdod.

May the day soon come when the people shall know the truth, and the truth shall make them free.

Why will KAHLEM still exhibit such shocking stupidity as to refer to the thief on the cross to prove that a man can be saved without baptism?

The thief did not live under the gospel dispensation; and he died before the law of pardon was preached by the authority of Jesus Christ. Christ did not give his

commission to the apostles until after his resurrection; and any case that historically antedates that commission has no significance or application under the gospel dispensation.

Give us a case in the New Testament which occurred this side of Pentecost, and show that faith, repentance and baptism were not required, and I will give it up, and concede that I have mistaken and misinterpreted the gospel of God.

KAHLEM knew better than to present that instance; but it was an extremity—it was that or *nothing*—and he thought to confuse the uninformed.

Thus have I shown clearly that the answer to the first question, "What must I do to be saved from sin?" is simple, and easily understood; and can be elucidated fully from every case of gospel obedience mentioned in the Acts of the Apostles.

Now let us ask and answer that other question: "What must I do to have eternal life?" Christ has answered this question fully.

In Matthew, chapter nineteen, we have an account of a young man coming to Christ, and asking this identical question: "Good Master, what good thing shall I do that I may have eternal life?" What did Christ tell him to do? Christ indicated in his answer the principle which must obtain at all times and in all cases. Here is his answer: "Keep the Commandments." Laws may change, dispensations may change, commands may change, but principles are as eternal as God, and can never change. "Keep the Commandments" is the principle on which eternal salvation is suspended now and evermore. When Christ said to the

young man, "Keep the Commandments," he meant the current commandments, the then existing and authoritative commandments, those that belonged to the dispensation under which he was living.

This *principle* of obedience is the one that obtains now under the gospel: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of God, but he that doeth the will of my Father who is in heaven." Those who by patient continuance in well doing seek for glory, honor and immortality, shall have eternal life. We are commanded to "work out our own salvation with fear and trembling." From the foregoing passages we see that obedience to God's commands is the principle on which eternal salvation hangs.

In conclusion, I will say there are but ten steps to heaven and immortal glory—three for the sinner, viz.: faith, repentance, and baptism; and seven for the Christian; see 2 Pet. 1:5-7: "Besides this giving all diligence, add to your faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity. Or, to epitomize and paraphrase this whole subject, we must obey the conditions of pardon, and then live devoted Christian lives, if we would be finally saved at God's right hand.

If the Bible is of any authority whatever upon the question of gospel obedience, and apostolic injunctions and precedents are to be respected, then most assuredly the above is God's divinely appointed plan; and any

deviation or departure therefrom is a perversion of the divine order, and consequently sinful.

It is my settled conviction that modern, so-called *orthodoxy*, is the prolific source of skepticism and infidelity. It is the settled policy of the devil to *pervert* the gospel, for he has long since learned that he cannot *subvert* it.

A want of reverence for the word of God is the greatest sin of this age. It is fast coming to this, that we *must* do one of *two* things; either accept the Bible as the revealed word of God, and be governed by it, or reject it altogether as unworthy of any confidence or respect.

The orthodox world ostensibly receive it, while they practically reject its teachings, and hold to things not found in its sacred pages. They are teaching for the doctrine of God, the inventions and devices of men.

Oh! when will Zion put on her beautiful garments, and shine in the loveliness of her bridal robes! C.

CHAPTER III.

SERMON BY REV. D. L. MOODY ON "WHAT SHALL I DO TO
BE SAVED?"

[This is a characteristic sermon, and I print it as a *theological curiosity*. It is a fair specimen of orthodox intelligence on the Bible plan of salvation.—ED.]

Mr. Moody spoke as follows:

In the 16th chapter of Acts, and the 30th and 31st verses, the answer to the question therein will be our subject to-day, and one of the most important questions that can be raised upon the earth—"What must I do to be saved?"

Last Friday afternoon a young man was sitting right down here, and at the close of the meeting he wanted some one to talk with him and tell him what to do to be saved. He said that he was very sick; he had been bleeding at the lungs, and that he had a very little while to stay, and he expected in a few days to be gone. He had come up these three flights of stairs to find some one to answer that question, and to tell him what he must do to be saved. A brother with his open Bible explained to him in a few minutes the plan of salvation, and to all human appearances the young man accepted Christ and went out as I trust, rejoicing. When I heard it I said to myself, "I will try if I can in all

these Library Hall meetings, to make the way plain, so that if a man just comes in once, he may find his way to the cross."

Since I came into the hall this afternoon, I have been talking to a young man who has become discouraged. He has been trying to save himself and has utterly failed, and he has become discouraged. Now I think that is

A VERY HOPEFUL SIGN.

As long as a man is trying to save himself, I think there is no hope whatever of his being saved, and I think there is not a candid man here to-day but will see that and see why it is. If man can save himself, Christ had no need to have come. It was "when we were without strength, in due time Christ died." If man has the power to work his way up to heaven without Christ and without a Saviour, why, God made a mistake in sending Christ into the world to save us. But when we were without strength, and had not the power to save ourselves, and could not get the victory over self and become a true Christian, Christ came to do that work for us. And what man wants is to give up trying to save himself and let the Lord save him.

Now I know a great many will say, "That is strange talk, for I thought if I did the best I could, and tried as hard as I could, that then the Lord would do the rest, and we would work the thing out together; and if this is so what does it mean when it says: 'Work out your own salvation with fear and trembling?'"

Now, man works because he is saved, not to be saved. Man works from the cross and not towards it. We work out salvation after we get it, but we can't work

out what we haven't got. "Salvation is the gift of God." "The wages of sin is death, but the gift of God is eternal life." We take salvation as a gift, and then we go to work and work it out; but it is folly for a man to attempt to work before he gets salvation. It is folly for a man to attempt to work for salvation, because if a man gets it by work then it is by merit, and he makes God a debtor, and God is under obligation to save him because he has worked and earned salvation. The Scriptures say that it is to him that worketh not but believeth, and we must give up working for salvation and take it as a gift. When men get done working for salvation and stop trying to save themselves, and cry out, "Lord, I am lost. Save me! help me! bring me up out of the pit!"

THEN THE LORD WILL SAVE THEM.

Some one asked an Indian how he was saved, and he took some dry leaves and made a circle, and then he set the leaves on fire; and he put a worm right in the middle of the circle, and the worm started to go toward the fire and found it was too hot, and turned around and went in another direction; and it kept going this way and that way, and at last it went back into the center of the circle and got as far as it could go from the fire, and curled itself up to die—gave itself up as lost; got done trying to save itself. And then the Indian put his hand right over the flames and drew the worm up out of the jaws of death, and he said that was the way the Lord saved him. He said he had tried to work it out; he went this way and that way, and he did this and did that, and he went on trying, but when he gave it all up the Lord saved him.

Isn't that the experience of every man who has been saved in this hall? Didn't you try to save yourself and didn't you go to this physician and to that one before you went to the true Physician? Didn't you say, "I will lop off this sin and that sin, and I will work this thing out?" and didn't you grow worse instead of better?

A man has told me since I have been in this hall to-day that he has tried the thing and he has grown worse instead of better. That is the experience of every one until he gets done trying, and he receives the Lord Jesus Christ into his heart.

I once heard of a woman who was very anxious about her sins, and about becoming a Christian, and she tried and tried to save herself, and utterly failed, and one night she had a dream—not that I believe in dreams, but sometimes a dream illustrates a truth—and she dreamed that she was in a pit, and she tried to get out of the pit, and she would climb up a few steps and then slip back. Then she would climb up again and slip back, and she kept climbing and slipping, climbing and slipping, climbing and slipping, and at last she got discouraged, and she gave herself up to die—gave herself up as lost. She thought she

MUST PERISH IN THAT PIT,

and she laid herself down on the bottom of the pit to die. And in her dream she looked out of the pit and she saw a beautiful star, and she fixed her eye upon that star, and it seemed as if that star lifted her up out of the pit, and when she had been taken almost out she began to look at herself again, and down into the pit she went. The second time she fixed her eye upon that

star, and it seemed to lift her higher and higher, and the second time she was almost out of the pit, and she took her eyes off the star and began to look at herself, and she saw she was the same old, miserable self, and again, in her dream, back into the pit she went. The third time she fixed her eyes upon that star, she kept her eye upon it, and rose higher, higher, higher, and at last up out of the pit she was brought and her feet touched the rocks above; she woke from her sleep, but so she learned the lesson that if she ever got out of Adam's pit, and if she was ever to be saved, she must get done looking to herself and trying to work her way out and save herself, and look at the Star of Bethlehem, and she has been looking at the Star of Bethlehem ever since.

Now, my friends, you who have been trying to save yourselves, give it all up and this day look to Him and say, "Lord Jesus, become the star of my hope. Become my way, my truth and my life," and just trust Him to do what He has come into the world to do. "His name shall be called Jesus, for He shall save His people from their sins;" and if a man is willing to let Him save him he can be saved.

But I can imagine some of you say, "How is it about my old sins? Now, I have become confirmed in a great many sins." You say, perhaps, you have tried to stop swearing, and you have failed. You have tried to get control over your temper and you have failed. You have tried to

GET CONTROL OVER YOUR APPETITE,
and you have failed. You have tried to get the control over your passions and you have utterly failed. You

have tried many and many a time to get the victory and you have failed, and now you say, "What will become of me? If I should become a Christian I would fall and bring reproach upon the cause of Christ."

Don't you think that the God that created heaven and earth has got power to save a poor sinner like you and I? Hasn't he the power to keep us? "For I, the Lord, thy God, will hold thy right hand and say fear not, I will help thee." If God says he will help a poor sinner here in St. Louis, hasn't He got the power to do it? If you become linked to the man on the throne of God He will give you power over the world. He came into the world just for that purpose, that is His mission, that is His profession, to save sinners; and when we became partakers of God's nature—for that is the new birth—we became partakers of the Divine nature, and with this nature we overcome, we get the victory. It is folly for a man to attempt to overcome until he gets the new nature, and that new nature is Christ in us.

I was preaching in a small town a number of years ago—quite a number—when I first began to talk; I didn't call it preaching then—and I went to a little town in the West. I couldn't get the people in the church to hear me, so I went on the streets and tried to get some one to sing. I could not sing. I am no singer myself, and I tried to get the people to sing, but they seemed to be ashamed to do it, and for the first few days we made pretty poor work of it, and I suppose the people thought I was a wild man standing on top of a dry-goods box on a great thoroughfare in the town. A great many stood around to see what I was going to

do, and what was going to happen, and when I had
GOT QUITE A CROWD,
and began to preach the gospel, and after I had been
preaching there a number of evenings, then we would
adjourn and go into the church, so we filled the church.
One evening a man drove up. He had a fine-looking
carriage, and he had his hat on one side of his head and
a cigar in his mouth, and he acted as if he didn't want
any one to know that he was attending the meetings;
and in a careless way he was assuming that he didn't
care particularly what was going on; but I noticed that
he was listening, and after he had been there a number
of evenings—he had driven up and listened for two or
three evenings—I noticed one night that tears stood in
his eyes. He was trying to conceal it. You know
some men act very strange. They don't want you to
know that they are affected, and they put up their
hands to their faces, and all that. It is not manly for
some men to shed tears for sin. It is manly to do a
great many mean and contemptible things, but it is not
manly for a man to shed a tear over his sins. I
said to some one of the friends after the meeting was
over, "Who is that man that drives up every evening
in a carriage?" "Well, that is, Mr. P——." "Is he a
Christian man?" "A Christian man! I will venture
to say there is not a man within a hundred miles that
has done the damage to the church that that man has
done." "Well, how is that?" "Well, he is one of the
wealthiest men in this part of the country, and he is a
man of great influence, but one of the most profane
men, and one of the most

VULGAR AND OBSCENE TALKING MEN
that is in the community."

"Well," I said, "he is interested."

"No," was the reply, "he is not. If you had heard what he said about you down street to-day, and the fun he has been making of you and the meetings, you wouldn't think he was interested."

"Well," I said, "you can't tell anything from that. Some men, when the Spirit of God wakes them up, talk right opposite to what they feel."

And I want to say to you, workers, if you find a man in this hall who pretends to be mad when you begin to talk to him about his soul, don't be scared at all, for very often a man is very much concerned about his soul when he gets mad, and if the truth has made him mad, it is a good sign. The devil generally gets mad before he is cast out of a man. It is a hopeful sign, and I would a good deal rather have a man mad than asleep. The great trouble with most men is, they have gone to sleep, and you want to wake them up.

I said to these people: "It is no sign, and I will go up to his house and see him, if you will tell me where he lives." They said: "You had better not go. He will only curse you."

"That will not hurt me. It will hurt him more than me. He has not power to curse me."

And I want to say to you men that are afraid of the curses of other men, you had better be afraid of the wrath of God. He is the only one who can curse your soul.

I went up to the man's house and I met him coming out of the gate of his yard. I said, "I believe this is Mr. P——."

The man straightened up. "Yes, sir; that is my name. What do you want?"

"Well, I would like to ask you a question if you have no objection."

"What is it, sir?"

"Well, I am told that you have been blessed above every man in this county. That God has given you great wealth, that he has given you a beautiful wife and a beautiful family of children, and I am told that He has given you good health, and they tell me all that he has ever received in return from you has been

CURSES AND BLASPHEMY,

and I would just like to ask you why you treat your Lord in that way?"

Well, the man's countenance fell. "Come in," said he, and the tears began to trickle down his cheeks. He couldn't conceal them then. I went into his drawing-room and took a seat on the sofa, and the man said: "How can I help it? If I have tried once I have tried a thousand times to stop swearing, and I can't do it. I curse my wife, and I believe I love her. I have got, as you say, a lovely family of children, and as I sit at the table, and before I know it, I am cursing them. I feel ashamed of myself. I confess that I am a bad man, but I can't help it. I have tried and tried and am trying, but I am growing worse all the time."

"Well," I said, "I know all about it; I have been there."

"What," said he, "did you ever swear?"

"Yes."

"Well," says he, "how did you ever get rid of it;

how did you ever stop?" I said, "I never stopped; it stopped itself."

"Why, how is that?"

"Well, one night I let the Lord Jesus Christ come into this heart of mine, and I have never have had any desire to swear since."

"Is that so?"

"Yes, sir; that is so."

"It don't seem possible that you ever swore."

"Well, it don't to me. I am a stranger almost to myself. I wonder at myself. It don't seem possible." And then I went on and told him how he could be saved.

"Well," says he, "I don't understand that."

"No," I said, "but the Lord will reveal it to you if you really want to get the victory over sin, if you want to get the victory over profanity and over every other sin; for if God is going to save you it must be thorough work, not only to break off one sin, but all sin. But God lays the ax right at the root of the tree. He don't come to save a man from one sin, but from all sin. And when God works He makes thorough work of it." Well, I preached Christ to him, and after a while I said: "Let us get down here and pray." And after I had prayed I said:

"NOW, YOU PRAY."

"Me pray?" said he, "why, that would be downright blasphemy. I don't want to add sin to sin. Me pray? That would be mockery."

"Why," said I, "don't you want God to forgive you? Don't you want God to have mercy upon you?"

"Yes," says he, "I do."

Said I, "That is honest. Now tell God what you want, and ask Him to have mercy upon you." After I had prayed the poor fellow began to pray, "God be merciful to me a great sinner," and when I got up to leave, he said, "Now what shall I do?" "Go right down to the church of God and let these people know that you have made up your mind to be a child of God—to be a Christian." "Why," said he, "go to church? Oh, I can't do that? Why, what would people say?" "Oh," said I, "you have got to trample that under your feet. Never mind what they say. Do right because it is right. Now, your whole influence has been against the church."

There may be imperfections in the church, but the longer I live the more I am convinced that the best people in this world are in the church after all. Men may say all the mean and cutting things they have a mind to against the church, but if I wanted to find a holy man in St. Louis I would find him in some church; if I wanted to find a godly, sainted woman I would find her in some church. Men are under the power of the devil when they are attacking the church and saying that the church is not the purest institution under heaven. To be sure it is not perfect, but if you want to find holy, godly men you will find them in the church.

And so I said, "Go right down there; take your stand amongst God's people." "Why," says he, "I'm not fit." "Well," says I, "God will make you fit. Go right into the church and tell them you want them to pray for you and to be known as on the Lord's side." And the next morning at the prayer meeting Mr. P. was there. I was sitting in front of him, and when he got

up he put his hand on the settee that I was sitting upon, and he trembled; I knew the man was trembling; and there was a hush came upon that audience. It had been years and years since that man had been seen in the church, unless at some funeral. There are some people who never go to church except to funerals. He was like Saul among the prophets, and when he rose every one wondered what he had to say. He says, "I want you to pray for me; I want to be a Christian, and if God can save a poor sinner like me I want to be saved." And we did pray for him, and that man is an elder in that same church to-day. He didn't have to stop swearing; it stopped itself. I tell you if you take Jesus Christ into your heart and give him full possession of it, those sins that have been pulling you down, those sins that have been marring your life and making it dark and bitter will flee away. That is the way to drive away darkness—to let light in. Christ is the light of the world, and if you will let Him into that dark heart of yours to-day, just let Him save you in His own way and give up trying to save yourself in your own way—if you will just surrender yourself unreservedly to Him, He will save you.

There are four words that put the way of life, I think, plain, perhaps plainer, than any other four words in the English language. They are in the passage I quoted where Paul says—Paul and Silas—to the Philippian jailor, "Believe on the Lord Jesus Christ and thou shalt be saved." Now, some people say, "What do you mean by the word belief? I have been brought up to believe on the Lord Jesus Christ; I believe He is the

Saviour of the world; I believe that as firmly, intellectually, as any man can. I have never been an infidel in my views; I have never been a skeptic. I believe intellectually that Jesus Christ can save me." Well, that is not it. I think I can make that plain.

I believe this

BRIDGE ACROSS THE MISSISSIPPI RIVER

will take me over to Illinois. I believe it firmly. I haven't a doubt about it, and if I want to go over to Illinois I believe that bridge will take me over. But here is another man down here that don't believe that bridge will take him over. Now, if I don't go and get on that bridge and walk over I will not get to Illinois any more than that unbeliever. To believe that bridge will take me over don't take me. It is to believe on Christ and walk in Him. "I am the way." It is to believe with all the heart, and to take Him by faith; not a historical belief, not a belief intelluctually. Why, the devils did that and trembled. They believed; they knew He was the Son of God. It is to believe with all the heart and to act upon that belief. "Believe on the Lord Jesus Christ." Believe what? Believe that He will save me now because He has promised to do it. I take Him at His word now. I cast myself upon His mercy, and I will believe that He will do just what He promised to do. John v., 24, is my favorite verse. I have given that to a great many people since I found light and peace in that text. "Verily, verily," which means truly, truly, "I say unto you," (put your name right in there). I say unto you, "William Smith

Henry;" whatever your name is, "I say unto you, he that heareth my word and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." If I was dying to-night and you were to ask my hope of eternal life I would tell you John v., 24. If every other word in the Bible were blotted out but that one verse it would be enough to rest my weary soul upon. The Son of God hath said it. I believe it. I would rather build my hopes of heaven on God's word than on the best frame of feeling man ever had. It is not that we feel good or bad; it is not that we feel this or that, but it is that we believe Jesus Christ will do what He has promised to do. I believe that He came into the world to save sinners. I am a sinner, and I just take Him at His word. I believe that He will save me, because He has promised to save all that come to Him. I come.

Well, if men tell me they don't understand it; that it is not quite plain, and they don't understand what the word belief means, I take them to another word. There is a young man down there now, and if he will give me his attention I will tell him how he can be saved right now if he will. "He came unto His own"—that is, the Jews—and they would not have Him. "He came unto His own and His own received Him not." Now, it is not a dogma, it is not a creed. "He came unto His own and His own received Him"—H-i-m, a person—"not; but as many as received Him to them gave He power to become the sons of God; even to them that believe on His name." Who will receive Jesus

Christ here this afternoon? Now there is the point. Who will take Him? Do you tell me that you haven't the power to take Him? Do you tell me that God offers you a gift and then don't give you the power to take it? With the gift comes the power. Suppose I say to any one in this audience that wanted a hymn-book, "Here is one; you can take it." Do you tell me that you can't reach out and take it? "God gave Him freely for us all." We have to do something with God's Son; either receive or reject him. Who will take the gift of God? The difference between a saint and a sinner is this: one wants Christ to save him; one wants Christ to keep him; one wants Christ to help him; and the other is without Christ in this dark world; and when temptation comes, down he goes; Satan walks right over him. But Christ helps man to overcome. Christ gives him the victory. Now will you receive him to-day? The key to the human heart is the human will. As Christ says, "Ye will not come to me that ye may have life." It is not because men can't come, but it is because they won't; there is the trouble. That man in yonder seat can take Christ while I am talking this afternoon; he can take him to his heart if he will. You can receive him.

Now you may say, "By the grace of God I will have Him." Wilt thou be made whole? Then take Christ and he will make you whole. Wilt thou be made clean? Then receive Jesus Christ. If you receive him you will be made free; you will be free indeed. He proclaims liberty to the captives. He has the power to set the captives free. If you want the victory over sin you can have it. A man must be doubly blind that

don't want to get the victory over sin. How it mars a man's life,

HOW IT DWARFS AND CRIPPLES

and keeps him down. Oh, what madness for the man that can get the victory over sin and will not have it! Jesus Christ will give it to you if you will receive it. Now you know what it is to receive a gift, don't you? Isn't there some one here to receive Him? There is a man down there who took Him last Friday night. He was an infidel. I wish you could have heard him in the meeting last Monday night. He took Christ, and God has scattered all his infidelity. And if there is an atheist or an infidel here to-day, if you will receive Jesus Christ to your heart, away goes your infidelity, away goes all your skepticism. One interview with Jesus Christ, if you are with him not more than five minutes, will do more towards scattering all the doubts and fears of infidelity than all the books you ever read. Have one interview with Him, receive Him as your Lord and your Master, as your bishop, your priest, your king, your all in all; take Him and He is yours.

Well, I can imagine some of you say: "I don't understand it yet; it is not quite plain yet." Well, here is another word; and they all mean the same thing: "Thou wilt keep him in perfect peace whose mind is staid on Thee, because he trusteth; only trust in the Lord forever, for in the Lord Jehovah is everlasting strength." Now, your strength and mine is going to fail some time. God's strength never fails. If I trust in God's strength I shall never be disappointed. "Cursed is he who maketh an arm of flesh his trust." You trust God and he will give you the victory. He

will deliver you. Do you tell me you can't trust Him? Why, you can if you will. You can say, as Job did, "Though He slay me, yet will I trust Him." I have a soul of priceless value. I cannot keep it myself, and I will give it to Him. Says Paul, "I am persuaded he is able to keep all that I have committed to him against that day." What did Paul have? He had a priceless soul. Satan was trying to get it—he was trying to ruin him. Paul just surrendered it up to the Lord Jesus Christ, and then he took a stand on that platform, and he said: "I am persuaded he is able to keep all I have committed to him against that day." If you have a bad appetite, let the Lord keep it for you. You can't keep it. If you have a bad temper, the Lord Jesus will keep it for you. You can't keep it. Have you got that awful sin fastened on you of profanity? Just say, "Lord Jesus, keep me from swearing; take charge of this tongue; Lord Jesus, reign in this heart of mine," and see if He will not keep you. He has kept me for twenty odd years, and I venture to say there is not a meaner man in this crowd than I was. There is no chance for boasting now. It is the grace of God; if there is any goodness in me, it is the grace of God. And I think the more we get acquainted with ourselves the more we will have to take that same ground. We are bad by nature. We are corrupt by nature; but the Lord Jesus comes with his pure, holy, heavenly nature, and it becomes linked with ours, and then we get the victory.

Now will you? Will you trust Him to-day? Will you trust Him to save you now? It is the best thing you can do. [Some one in the audience responded by

rising.] Is there some one else to trust Him now? Is there some one here to make a commitment now? Have you been .a poor, miserable blasphemer? Have you been a drunkard to this hour? Will you say, "Now, Lord, I just commit myself to Thee; I believe You have the power to save me and to keep me, and I will trust You to do it"? Will you do it? Isn't there some one here to-day to say, "I will"? Speak out. It will do you good to say it down deep in your heart, "Now this moment will I trust Him." Isn't there some one else to say "I will"? Now, just trust Him; walk right out upon that foundation and just trust the Lord to keep you.

But the next word, and then I am through, and that is, to take Him. When I was in Glasgow a lady came to me, and she says: "Mr. Moody, why do you talk so much about 'take,' 'take,' as if that was in the Bible?" She says: "Is that anywhere in the Bible?" I said: "Yes, I am very glad to tell you it is. I haven't been obliged to make up texts." Some people seem to think that the Bible is worn out, and that they have to get texts outside of the Bible, to give the Bible up. If I should live to be as old as Methusaleh I would only just touch the Word of God. There are texts enough. I don't find any trouble about finding texts. A good many people send passages to me by post and want me to preach upon them.

I CAN FIND TEXTS ENOUGH.

The only trouble is to get sermons founded on those texts, so that I may bring home the truth and fasten it upon your minds so that it can't get out. I want to rivet the truth to your hearts. This lady says: "Is it

anywhere in the Bible?" "Yes," I said, "I am very happy to state that it is." "Well," she says, "I have been hunting for it and I can't find it." I said: "The Bible is sealed up with that little word 'take;' almost the last thing in it is 'take.'" "Is that so?" "Yes, that is so." "Will you show it to me?" I turned to the last chapter of Revelation, and the 17th verse: "The spirit and the bride say come; let him that heareth say come; and let him that is of athirst come; and whosoever will let him take of the water of life freely." If God says let him take, who is going to stop him? Who has the power to stop him? Do you tell me God says "Take it," and then don't give you the power to take it? Do you say you can't take Christ to-day? Do you say you can't take the water of life to-day? We press the cup of salvation upon you. The Psalmist says: "I will take the cup of salvation and will call upon the name of the Lord." Who will take it to-day? Who will call upon the name of the Lord? The best thing you can do is to take it now—this minute. "I will." Bring that "I will" of yours right out. Just cross the line to-day and say, "By the grace of God I will take Christ now as my all and in all." Will you do it?

I wish I could believe for you. I would have you all in the kingdom right now. I wish I could trust for you; I would have you all in. I wish I could receive Him for you; I would have you all in. I wish I could take this cup of salvation for you; but I can't do it. I may offer that man a glass of water, but I can't make him drink. It must be an act of his own. I may offer it to him; and so I offer you the cup of salvation to-

day. Will you drink it? Will you come? We will pass it round. There is a man from Jersey. Will you take a sip at the cup to-day? You have drank before; isn't it sweet, and can't you recommend it to others? "I will take the cup of salvation and call on the name of the Lord."

There is a young man who came in here this afternoon that I had a talk with, and I have been anxious for him. I have been preaching this whole sermon to that man, and I am in hopes that he has decided to take Christ. I had another sermon in view this afternoon; but I wanted to reach that man, and I have learned that the surest way to reach men is to preach to one man. I have always learned that if you make one man see it others will see it. Now I have tried to make the way plain. May the Lord send the truth home, and may the Lord seal it on your hearts. Let us unite in prayer.

CLOSING PRAYER.

[This prayer is an average orthodox petition, and corresponds wonderfully with the sermon.—ED.]

Our heavenly Father, we pray Thee that Thy blessing may rest upon that young man who has come here to-day discouraged, and who has tried to save himself. We pray that he may, this afternoon, give it all up and let the Lord save him. May salvation come to his heart this very moment. If he has not believed on the Lord Jesus Christ with his heart, may he believe now. If he has not trusted the Lord Jesus to save him, may he do it this moment. May he take the cup of salvation and call upon the name of the Lord Jesus Christ now. Oh, that the Spirit of God may seal the truth to his heart! And what we ask for this young man we

ask for every man in this house without God, and we hope and we pray for every unsaved soul within these walls to-day, and may the great question of eternity be settled with them now; may they come to a decision before they leave this room; may they cast all their sins on the Lord Jesus Christ, and thy name shall have the praise and the glory. Amen.

CHAPTER IV.

THE CONDITIONS OF SALVATION

[The following sermon, by Rev. L. P. Mercer, pastor of the Union Swedenborgian church, illustrates the mystic method of hermeneutics and unfolds the science of explaining away whatever antagonizes a pre-adopted creed. It possesses, however, many merits, and so we give it place.—ED.]

Ye must be born again.—John iii., 7.

When the Philippian jailer fell down before Paul and Silas, asking "What must I do to be saved?" they said: "Believe on the Lord Jesus Christ and thou shalt be saved." And when an enterprising journal sends out its reporter to interview the representative teachers of nineteenth-century Christianity, he receives substantially the same answer, from orthodox and heterodox alike. It is unquestionably the answer of the gospels, and is comprehensive. That is evident in that men of all forms of faith, holding the most strikingly dissimilar doctrines of truth, are able and willing to repeat it as a common confession. But this fact is also evidence, on the other hand, that the statement is in our day an insufficient presentation of the Christian doctrine of salvation. A confession out of which men read such

divergent and even opposite ideas is not likely to be satisfying to the earnest inquirer. It is not that he will deny it, but that he does not understand it. He may be persuaded that it contains the truth, but he would see the truth which it contains. "Believe on the Lord Jesus Christ and thou shalt be saved." Certainly; but what does that mean? The early converts to Christianity had no such difficulties as confront the men of our day. They were heathen, worshiping many Gods. Their worship was born of fear so far as it continued to express any emotion. They were losing faith in their religion. It did not satisfy. It had even ceased to help in all that the religious sentiment demands. It taught them nothing with certainty. It held out no hope, marked out no clear path of certainty in life. The story of our Lord's life and work came to such people with an immediate reality and vividness. It presented them a single Master worth all their gods; a Teacher wiser than their oracles; a Saviour from present sin and the dead of judgment. It presented to their minds a definite and personal object of worship; a Leader to be believed in and obeyed. Belief in him was clearly something definite to be done. It meant the giving up of idolatry, of sacrifices, of superstitious practices. It meant an entirely new motive and method of life. It suggested not only a change of allegiance, but of practice. It meant the renunciation of all that had been done in the name of the gods, and the doing of the commandments of Christ. But it has no such immediate and potent meaning for the man born and educated in Christian society. He is not a worshiper of idols; he does not sacrifice to devils; he carries his

offering to no heathen shrine; he does not live in perpetual fear of offending some one or other of a multitude of deities. So far as outward conduct of life goes, he may very likely have imbibed all his life the spirit of a Christian civilization, and walk in the acknowledged path of Christian morals. When you say to such a man, "Believe on the Lord Jesus Christ and you shall be saved," he does not immediately see how it is to be done. He doubtless has a kind of traditional belief already. The story is no news to him; he has heard nothing else all his life. If he has not kept the commandments of Christ, he doubtless thinks he has, and it is more than likely that he considers himself quite as good in the matter of practice as those who profess this "belief" which he is told he must have. He very naturally asks, therefore, "What do you mean?" "What must I do?"

Then again, the man of to-day is not only placed in different circumstances from those to whom Christianity was first preached, but his habit of mind is different. They for the most part were simple-minded and practical; he is proud of his knowledge and fond of reasoning. They saw things in the concrete; he desires to see them in the abstract. They imbibed the spirit of general maxims and statements; he desires to see them resolved into their principles, asks to be shown the specific operations of those principles, and the relation of cause and consequence. However much his emotions may be excited, the man of the present day will not faithfully and persistently follow any direction until he sees the reason of it. He will not because he can not, if for no other cause. The inherited tendencies and

habitual practice of his mind make it impossible for him. There are doubtless a great many people to-day, as there has always been a great many, who follow the leadership of some man or party. But those who seem to do least thinking on their own private account, do, nevertheless, imbibe the general spirit of the time, which demands definite propositions, clear distinctions and cogent reasons.

These two differences of circumstance and mental habit combine to present another difficulty to the inquirer of to-day, which did not exist with those to whom Christianity was first preached. It is a difficulty which grows out of the fullness of the gospel in its final form, and the habit of discrimination and comparison under the stimulation of modern study. The strong light of modern investigation brings out differences of statements, if not of meaning. It is said, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." "Therefore," said the apostle, "we conclude that a man is justified by faith without the deeds of the law." Again, our Lord said: "If ye would enter into life, keep the commandments." "If ye keep my commandments, ye shall abide in my love;" and "If a man abide not in me he is cast forth as a branch, and is withered." "Ye see, then," the apostle says, "how that by works a man is justified and not by faith only;" while in still other phrase our Lord taught Nicodemus, "Except a man be born again he can not see the kingdom of God;" and explained the being "born again" as being born of "water and the spirit."

These different statements of the essential of salvation certainly need comparison and reconciliation. We

can conceive of a mind to which they would present no difficulties, impressing upon it only a general harmonious idea. But such is not the average mind of to-day. It is not likely to be satisfied until it sees the specific idea in each of these statements and the relative place of that idea in the whole truth which the gospel means to convey.

It is not, therefore, necessarily a bad sign, but rather a good sign, that after all our preaching and Bible-reading men are still asking, "What must I do to be saved?" If it shows that there are difficulties in the way of spiritual discernment, it shows quite as clearly that there is capacity for further development of the meaning of the gospel. The worst possible sign in any age is contentment with a lip confession of Jesus Christ because the church, one's parents, or the general consent of society, pronounces it to be the right thing. It is certainly better that every man should demand to be shown, and wish to see, why such a confession is the right thing for him. And there certainly is something of this spirit, something of this real progress in thought, in the general demand for an analysis of the gospel promise, "Believe on the Lord Jesus Christ and thou shalt be saved." What is it to be saved? What is belief? How is this faith to be attained? What change does it imply in one's mental state, and principles of conduct, and habits of life? The evangelistic appeal, "Believe in Christ," "Come to Jesus," does not in any way meet these questions. The effect it produces is always emotional, and never intelligent. Whatever permanent result seems to come out of it, really comes from a diligent and sincere after-study of the teachings

of truth, the gospels. The good impulse of the heart must be guided by thought and understanding before it can be fixed in permanent results of character.

Whatever answer is given to the inquirer of to-day, who would know what he must do to be saved, must, in order to be useful and satisfying, explain its own whys and wherefores. And there is no better criterion of the divinity of the gospel answers than this: That their essential unity and harmony come out under a right development of their definite and particular truth. Whoever is able to get a definite and intelligent idea of the end to be attained in human salvation, and of the processes by which it is attained, will find it easy to reconcile all spiritual statements concerning it. The possession of such an idea is a matter of much more importance to the earnest inquirer than the finding of a simple form of words which all Christians may agree to repeat.

What is it to be saved? This is the first thing to be determined. To be saved is to be rendered safe, of course; but safe from what? Some will tell you, and most people talk as if they believed, that it is to be safe from the strokes of God's wrath, at least from just punishment. A great deal depends on whether you start with this idea. For if you comprehend your position as that of an adjudged criminal, and your supreme desire is to escape your sentence, then undoubtedly your main inquiry is as to what will appease your Judge, secure his pardon and the remission of your sentence. Concurrent theology rests on this legal aspect of man's relation to God, and pleads the merits of Christ in man's behalf. It says the sufferings and death

of Christ were a sacrifice to the divine justice, and are accepted instead of man's eternal punishment. In order to avail yourself of this arrangement, you have only to believe in it. If you will believe that Christ suffered and died for you, you are safe from the awful wrath of God, and saved from the terrible sentence of eternal torture. Now, I should think if any man believed in all that, he would accept the conditions speedily. There is no man living who, if he really believed he was in danger of such a doom and could go scot free upon any such condition, would not instantly believe in the atoning sacrifice of Christ with an intensity of selfishness wholly instinctive. But men do not believe in any such danger, nor in the justice of any such arrangement for its aversion. They do not, and can not, and ought not to believe in any such a God. They may be in danger of an eternal punishment, but it is not the invention of God's wrath. And if on the other hand it is something inherent in their own condition, they do not see how it can be removed by the sufferings and death of another without some actual change in themselves. They merely repeat their question like a child who can not comprehend the answer you have given him; and it ought to be considered a mark of honesty and good sense. One rejects the idea that we need to be saved from the divine wrath, and it is impossible to expect salvation on any such penitentiary faith as the old theology recommends.

What we had to be saved from is sin and hell, not God. Jesus was so called because he should save his people from this sin, not merely the penalty of sin. The inspired song of Zacharias in glorification of this

advent of our Saviour rejoices that we should be "delivered from our enemies and from the hand of them that hate us." The whole gospel clearly represents our need as being saved from sin and devils; lifted out of sin, redeemed from the power of evil spirits, and made safe in righteousness in harmony with God. We need to be turned away from our sins, and saved from their destroying power; and we need this not merely that we may escape the penalty of evil living, but for the love's sake of God, who hath so made us that it is possible for us to thus be made safe in spiritual wholeness and health.

Now, it is easy to see some reason in such a doctrine; but it does not immediately yield its whole meaning to us. We need to follow this clew to our natural state and the necessity for some radical internal change. It is very generally allowed that our state by nature is depraved. It is admitted that we are fallen creatures; that we are prone to evil continually; that "the whole head is sick," and "the heart is deceitful above all things, and desperately wicked:" but in most minds this Scriptural truth amounts to nothing more than a vague impression, without distinctly knowing in what this evil consists. We can see clearly enough that we are by nature inclined to anger, hatred, malice, revenge, and many such evil feelings; and when we have restrained these we usually are content. But such self-repression is not salvation. There is no element of safety in it apart from the motive which inspired it. Every one of these evil feelings may be restrained and modified by its own cause; and our character be unchanged while our conduct is improved. This is what

so few understand; and what those who understand it so often forget. When the passions and principles which proceed from some ruling love, endanger its life, the love itself prevents them from coming in to act, and assumes a decent exterior in order to prevent its own destruction. An absorbing covetousness, for instance, if it met with no restraint, would urge a man to take without leave, and even with violence, whatever he wanted. But whoever should rob and plunder where he could not overreach, would incur the penalty of the law, lose his reputation, and defeat the attainment of the very objects of this ruling love. In order to attain its end, therefore, his covetousness prompts him to avoid an open course of villainy, and assume the conduct of an honest man. It curbs its own impulses in order to live and attain its ends and enjoy its delights. In this way people may undergo a change of conduct, even an exterior religious change, while the love from which their previous course of conduct proceeded is unremoved. They are not saved from their sins by any such change of conduct. The evil fire is there, ready to burst forth whenever and in whatever way it may judge for its own interests. Thus we see why morality alone, or any merely literal observance of the commandment, will not save a man from his sins. And in seeing that, we dispose one current fallacy, though it is not the most prevalent one, perhaps. Find now the radical natural love of man, and you will find that place in man's nature where the change which saves him must begin. It is not in conduct, but in the head. Find the natural man's ruling love, and you have found the master from which all his faculties must be re-

deemed, and the source of the sins from which he is to be saved. Is not man's natural love the love of self? Is not the gratification of one's self, or a regard to one's own interest, the ruling end of life with the natural man? The answer is to be decided by an appeal to experience and observation. It is a matter of fact, and must be determined not by reasoning, but by observation and our conscious experience. Fortunately, the testimony is already in. We know very well that man naturally loves himself above all things; that he loves the world and all that it can yield for the sake of himself; that he loves honor, and seeks office, and every form of wealth and power for his own sake; that he loves wife and children and home for his own sake. Every man can satisfy himself of this fact by examining his own consciousness; for if it is not true of him now, he is conscious of a change by which it ceased to be true. And is not the quality of this natural ruling love of man known by its fruits? From it proceed covetousness, ambition and oppression; impatience, anger, hatred and murder, and every other evil feeling by which man is made a curse to himself and an enemy to his fellow-men.

Here, then, is the devil from whom we are to be saved: this subtle, grasping, scheming love for self. This is the worm that dieth not: the fire that is not quenched. Conform your conduct to the maxims of the world, and still you have only fed its flame by the added delight of a good name. You can not get away from it, you are never safe from its tyranny, till you are "transformed by the renewing of your mind." No power can overcome it but the power of Him, who con-

quered death and hell. It must be remembered, with all its works, for a new allegiance and the service of God our Saviour. Let us now see how this is effected.

We must be "born again," or "from above." That is one answer; we must be born of "water and the spirit." Is not this water the water of baptism? Not except as the water of baptism is the sign and memorial of that "living water" which proceedeth forth from the word of the Lord. Did you ever know a baptized man who was a bad man? Did any man's outward baptism ever wash away his love of himself and its evil affections? Was it ever to any one anything more than a sign and memorial to himself, and before the angels, that he was to purify and wash his mind and heart with the "water of life"? Water signifies truth: or those doctrinal precepts from the word of God by which we learn of God, or of a future state of existence, of our own fallen nature in the present, and the way of salvation. When we hear, understand and embrace these truths, so as to renounce the evil and false principles or the selfish and worldly notions and maxims by which we are actuated in our natural state, a change takes place in the quality and character of our minds, which is meant by being born of water, or born from above, from God, whence these living waters proceed. The whole Bible is full of this truth. "Wash ye; make you clean; put away the evil of your doings from before Mine eyes; cease to do evil." "O Jerusalem! wash thine heart from wickedness that thou mayest be saved." Salvation is the effect of washing the heart from wickedness; and how is this washing to be effected but by the truth? "Now ye are clean," said the Lord,

"through the word which I have spoken unto you."
"Sanctify them through Thy truth; Thy word is truth."
Except, then, we are born of the water of truth from the word, we can not see the kingdom of God, which is the antithesis of the kingdom of self; that is, without that change which is wrought in the quality of our minds by the exception and practical acknowledgment of the truth, we can not be saved.

Man acquires the knowledge of truths by reading the word and meditating upon its teachings, and by faith in these truths he mentally adopts them as principles of action. When these truths are thus known, understood and adopted, they produce a change in the intellectual character of his mind by removing the false and evil principles which formerly ruled there. This change is an actual birth of a new mind. And now, turning to the other texts, what is this but "belief in the Lord Jesus Christ"? How otherwise shall a man have a belief that is worth anything? You can not have faith in a being of whom you know nothing. If you wish to believe in any one, you must approach him not bodily, but mentally; you must learn something of his thought, of his character, of his ability. If "coming to Jesus" means anything, it means this: bringing the mind to His truth, learning of His will, His ways, His power. And in no other way can faith have a basis. It is formed by learning the truths which the Lord teaches; it is itself nothing but the light of truth shining in the mind, effecting a change in its perceptions, enabling it to see the character and purpose of the Lord, and the goodness and righteousness of His precepts. A belief without such a basis of knowledge and

consequent perception would be a mere persuasion by virtue of confidence in some one else supposed to know, and therefore not faith in the Lord at all, but in the teacher. We see, therefore, that the same knowledge, understanding and adoption of truth is necessary to faith in the Lord, as is necessary to the birth of a new mind. These truths are not miraculously bestowed. They have to be learned as all truths are learned, and they must be sought where they are to be found, in the word of the Lord. They must be mentally examined, and compared, and weighed, as all truth must be, in order to be understood. They must be acknowledged, when understood, and adopted as principles of life.

Whether we say, then, "Ye must be born again," or "Believe in the Lord Jesus Christ," or "He that believeth and is baptized shall be saved," it comes to the same thing when the expressions are analyzed. Neither these nor any other directions can be of any use to a man unless they teach him to approach the Lord, to learn truths from the word and to live according to them. And neither this Scripture nor any other hold out to man any hope, or extend any other promise, than that as these truths of spiritual life are sought, understood, and adapted as principles of life, they will, under the spirit of the Lord, introduce a change in the radical quality and temper of his mind, which, like a new vital current from a restored heart, shall work off the disease of the members, and restore every human faculty and power to spiritual health and completeness. This birth of a new heart and a new mind is not bestowed without conditions; it is not a change of man's self-origination; it is a work of the divine truth, and it awaits

only the proper condition of man's obedient effort. It does not come for any sentimental sighing and praying, but as the divine result of something obediently done. A man asks, What shall I do to be born again? You answer, "Believe in the Lord Jesus Christ." And then he asks, How am I to get this belief? Now, there is no wisdom in answering this question as it is usually answered. It is not worth while to say "get it," "exercise it." How can he do that until he has learned the proper way of its attainment? Saving belief is not self-originated. It is the child of a divine conception. It can be implanted in no other conditions than these: the knowledge, understanding and adoption of these truths of life which the Lord has taught. For every people the Lord has provided such truth suited to the genius of their reception. For us such truth is in the gospels. As we learn it, and prayerfully digest it, understand it, and accept as a principle of life, new convictions are divinely begotten in the understanding, and from these a new love and motive in the will, and from a reformation of evil practices; the whole result being a change in man's ruling love, and consequently in every motive and plan and practice of life. And this is meant when it is said: "If ye would enter into life keep the commandments;" "Except ye abide in me, and my words abide in you, ye have no life in you."

I shall speak hereafter of salvation as a progressive work, and as combat with the evils of self-love; but it is enough now to see that no one of the gospel answers to the inquirer's question yields its full meaning until they are all seen to teach the same thing, to present each one aspect of the whole truth. To be saved is to

be redeemed from the hell of self-love and its evil principles into the kingdom of the Lord's truth and righteous life; it can only be effected by a divine change in the form and quality of a man's mind and life; this change is not self-originated, but of the spirit and power of the Lord, and yet, in the economy of Divine Providence it is made to follow as the consequent of something that man can do. What is it? He must turn his mind to the Lord, learn what He teaches, endeavor to understand it, and live according to it. This man can do, and there are no other saving acts for him to do. He can learn that we are sinners, because the love of self is full of evil affections; he can learn that these are destroying the soul; he can learn that the precepts of the Lord teach us to shun these evil affections, and act from love to the Lord and the neighbor; he can learn that in the effort to do this, man has the help of the Lord and all heaven. These truths are the water of life, in which is the spirit of life, by which he must be born again; these truths are the mind and will of Jesus Christ, in knowing and accepting which we believe in Him with the heart unto righteousness; these truths are the commandments of the Lord, in doing which we shall enter into life eternal.

There is nothing vague in this answer. It is clear in itself, consonant with reason, and in harmony not merely with one set of passages, but with the whole teaching of the gospel. It presents something definite for man to do. He must seek to know the Lord by learning His truths, and he must give the Lord a fair chance with him by making that truth a principle of life, that is, of motive, and thought, and conduct. And

for the rest we must wait, just as we obey the law of health, trusting by such obedience to secure, under the healing of life, our final restoration. It is the work of the Spirit. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh nor whither it goeth. So is every one that is born of the Spirit." Amen!

CHAPTER V.

SERMON BY DAVID SWING. "WHAT MUST MAN DO TO BE
SAVED?"

[The following sermon by Prof. Swing, as an answer to the question, "What shall I do to inherit eternal life?" is grandly beautiful and sublimely true. But as an exponent of the present salvation—a salvation from sin—it is a most miserable failure, and can not, notwithstanding its beauty and eloquence, stand the test of gospel criticism.—ED.]

"Follow me."—Luke 9:59. "My sheep hear my voice and follow me."—John 10:27.

Not long since the question was submitted to several representative pastors of the city, "What must man do to be saved?" Each gave frankly his own opinion as to the correct way of reaching eternal life, but so large is the question that I assume your willingness to listen to thoughts additional to what you have read in the daily press, or may have heard in answer to the inquiry. It will not be my purpose to combat any special form of reply submitted by any of the brethren in this inquisition of the interviewer, but only to avail myself of the passing interest which such interviews always awaken, and thus to speak on the matter before the question shall have again fallen into neglect. It is remarkable how much the clergymen questioned differ,

for if there be some one definite form of belief which will lead to God's favor it would seem that that form ought to lie plainly upon the surface of the word of life. The different readings thus found in the Holy Scriptures would indicate that there is no one path to heaven, and that the question, "What man must do to be saved?" has many answers, and can not be so analyzed and studied as to be reduced at last to some one formula. To my own mind, Christ gives the most universal answer in His words, "Follow me." The reply may well claim some advantage from the fact that it comes from Christ himself. The founder of Christianity, especially the Divine founder of a religion, should be supposed to know quite well the most important doctrines of his own system of salvation. This idea, that a following of the virtues of their Master would secure eternal happiness for the disciples and the multitude, is exceedingly conspicuous in those addresses in which the founder of the church was announcing its chief principles. Recall a few of those sentences: "Let him deny himself and take up his cross and follow me." "If any man will serve me let him follow me." "My sheep hear my voice and follow me." "Sell what thou hast and follow me." "Ye which followed me in the regeneration, shall sit upon thrones." "Blessed they who hunger and thirst after righteousness, for they shall be filled." "Blessed the pure in heart." "Be ye perfect even as your father in heaven is perfect." "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." "Whoso shall break one of the least commandments and shall teach men so, shall be called least

in the kingdom of heaven, but whoso shall do them shall be great in the kingdom of heaven."

The wonderfully frequent recurrence of such words point out those laws, or that law of salvation which was at least very important in the opinion of Christ, and the probability is that the further men wander from this estimate the poorer is the path of life they discover. To the question, "What must man do to be saved?" the Bible answer seems to me to be, "Obey God faithfully and thou shalt find eternal life." There are indeed passages of Scripture which seem to conflict with such an offer of safety, and there are thousands of clergymen who will shudder with alarm over such a Christianity of "mere morality," but from amid the many shades of teaching found in the Old and New Testaments, and from amid the many doctrines held among theologians of all schools, I should rather select the doctrine of human righteousness as being the most Biblical and the most rational way of life.

(1) It harmonizes perfectly with all such expressions as "Believe in Christ," and "faith in Christ," and "salvation by faith," for, unless belief in Christ is only a secondary method of expressing the idea of imitating Christ, it is one of the most hollow and injurious phrases in the whole literature of religion. The Christian world has long been horror-stricken at the potency which Luther ascribed to a simple reliance upon Christ. Luther said, virtually, that no sin, however aggravated, can injure the soul that will rely upon the atonement made by the Son of God; but the bold language of Luther only expressed clearly what lies concealed always in that doctrine of salvation by faith, whenever

the word faith means belief. Belief is no act of virtue at all in itself considered, but when belief in Christ is only one way of stating what the Master expressed by the words, "Follow Me," or "Blessed are they that hunger and thirst after righteousness," then it harmonizes with the discourses of the Saviour and with that human reason which demands a religion of purity and all good works.

(2) This salvation of righteousness harmonizes secondly with the Biblical and rational conception of the term. The noble soul that can rise to any conception of self or dream of heaven does not wish to be saved in its sinfulness, but it desires to be separated from all such degraded condition, and to become so refashioned in soul that it will draw happiness from only upright conduct and thoughts. It does not wonder how a sinner may passibly get to heaven, but how it may cease to be a sinner, and may become wholly confirmed to the will of God. To get actually into paradise is not so desirable as to become worthy of it. Paul said to the Corinthians, "Some of you were once extortioners and thieves and drunkards, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the Spirit of our God," thus showing us that the most remarkable thing in the divine kingdom is that men who had been dark in crime and vice had been washed and sanctified, and thus justified. Enjoying such a newness of thought and feeling, those Corinthians had met with a grand salvation. If in some manner man has found the depths by his sins, he must find the heights by a return to all inward and outward purity.

The Bible says that "If we repent of our sins God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness;" "And ye know that He was manifested to take away our sins;" "Let no man deceive you: he that doeth righteousness is righteous;" "He that committeth sin is of the devil." Thus in line after line and in page upon page, does the Bible unfold to us the import of that debated term, and therefore I conclude that righteousness is that path of life which seems to lead most directly to the form of salvation most conspicuous in the two Testaments.

(3) Thirdly, the salvation through *morality* harmonizes most perfectly with the need of society. The greatest virtues of a nation of men are intellectual power, righteousness, and activity. The first of these virtues can perceive great ends and means, the second makes only righteous ends and means admissible, the third virtue makes man energetic to seek these honorable ends. It will always be true therefore that these three virtues, intelligence, righteousness, and activity, will be the three graces of a community. Of these the most difficult of attainment is righteousness. It is easier for mankind to become learned and to become industrious than to become virtuous. Integrity, the most needed of all qualities of man, is the most difficult of attainment. What so ruins the great and the small states of the world is the presence of all forms of sin, from the darkest crime to the smallest theft and falsehood. When, therefore, Christ comes saying, "Blessed are the pure in heart," and "Blessed are they that hunger and thirst after righteousness," He utters words which society greatly needs—words which cannot be

surpassed for fitness. It thus appears that a salvation by means of morality is just what all the nations seek for in all the length and breadth of their being. If, therefore, the individual can be saved by some other way than by a personal uprightness, it might seem like a piece of good fortune for the individual, but such a way of eternal life would be a dreadful misfortune to the community. If the individual could enjoy it the state could not. When a citizen can find salvation without being righteous the nation will find ruin in the same form of religion which gives paradise to a man. But a true and valuable religion must bless all the forms of human existence; must bless it in its home in its social circle, in its commerce, in its political qualities and in its youth and middle life, and on its bed of death. And no religion will accomplish this universal good except one which makes each man look well to his own feelings and conduct. It is therefore, a powerful plea in favor of a salvation by morals, that such a way of finding peace with God is a universal good, leaving no home, no nation, no commerce, no heart unblessed. The perfect adaptation of such a method to all the savants of society is a powerful argument in favor of its entire truthfulness. It would not be safe to society to offer man hope upon any other ground than that of personal conformity to God's law.

(4) These thoughts bring us face to face before the defects of the old Calvinistic philosophy of salvation. It is this that all mankind are justly doomed to eternal woe. Should our courts condemn ten wilful murderers to be executed, those ten condemned murderers would be an emblem of the attitude of the whole human race

before God. The whole human race very justly stands doomed to endless pain. If not one single soul had ever found or should find heaven, God would have justice on his side. Suppose now the Governor of the State should determine to pardon one of the ten murderers, not for any merit at all, but simply because such was the wish of the chief magistrate of state; that one would be an emblem of the elect in the Calvinistic religion. The efforts of the other nine men to be pardoned would be utterly useless, as the one was pardoned without any merit, so any effort on the part of the other nine to attain any merit would be labor and hope lost. It would be a wonderful charity on the part of men to call this a "way of salvation," for it is not a method by which any soul on earth may reach his Father's face in peace. It is the exact opposite, it is a closing up of any road as being open to man. Salvation is issued to a few without consulting the few and afterward the Holy Spirit is sent to convert those few and inform them of their election by the Almighty to a place in paradise. For such a theory the world has no possible use, for what mankind demands is some general law of salvation by which any soul may find happiness and peace here and hereafter. How an elect person may be saved is not the question. That is too narrow an inquiry. But how *man*, any man, may come to a blessed hope of a happy life beyond this, is the problem of interest and worth.

In political economy no writer has ever written down the lottery as a source of universal wealth. It is not given in Adam Smith's "Wealth of Nations," nor in Spencer's or Carey's "Social Science." The wheel may

confer a sudden wealth upon a poor man, may make a coachman able to buy out his employer, but the 'wheel' is not a general way of getting rich, for by as much as it opens a way for one man, it closes it to others. Should all the citizens of our land quit work, and buy lottery tickets, our nation would be ruined in thirty days, because the lottery is not a law of wealth, but only the sport of a few amid heaps of money found in some other way. This will illustrate my meaning when I say that Calvinism offers no way of salvation. It is only a distribution of tickets in some corners of the world, by which papers a few only will draw the pearls of great price. To affirm that such a scheme is no plan of salvation at all, that it possesses no trace of merit, is to affirm what almost all the human family has of late years been happy to declare; and from such a dark estimate of God and Christ as this old notion involves, it is sweet to return to the thought that the law of salvation by morality is not a lottery, but, like the law of industry, it lies open for all. It says, "Blessed are all the pure in heart."

(5) We come now to the question, what part do baptism and the atonement and the divinity of Christ perform in this salvation of man? The answer is very easy and clear. In this domain of thought there are to be seen two very distinct questions: the one is, What must man do to be saved? the other is, What must God or Christ, or God and Christ do that such a sinful being may be admitted to favor? The former of these is the inquiry which must concern man. A confusion here has deeply injured the virtue and usefulness of the church. Men have spent years in attempting to find

what the Trinity was doing instead of spending years in making actual their own righteousness. Against such an abandonment of human duty, and such an entanglement of heaven and earth, may we not enter a protest in the following words: "Baptism and church membership and communion, are human duties, not duties which all must perceive or be lost, but duties to be regarded by all minds that enjoy means of information about them; but as a means of salvation they will never rank along with an obedience of the moral law. They are rather the signs of a Christian than the causes of one. They are the flags that tell where the patriots are banded into an army, but they are not the patriotism itself. England is a baptized nation of church members, a nation of communicants, but these forms have not conferred any moral merit of great degree. Would you not rather behold a nation of righteous men and women than a baptized nation? All the assassins in Spain, and all the beggars and thieves and libertines of Italy and Mexico have been held up in love before the baptismal font, and most of them took the communion in early youth, but their final condition points out in an unmistakable manner the one way of safety—daily obedience of the moral law. Baptism and communion may fail you, but that daily obedience will hold you close to the love and help of the Almighty.

Having thus glanced at some of the minor rules of Christianity, let us also protest against the theology of those who exhaust upon analysis of the atonement time and study they should give to their own characters and works. It is of no importance to man what kind of a

bargain — if we dare use such a term — was made between the Father and Son regarding the rescue of humanity. Many different views are held by those who read and love the same Bible. Which view shall at last be found to be true is of no importance, for man's safety does not lie in his possession of such information, but it lies in his purifying his own heart from sin, and in thus getting ready to drink in information in a higher life. It is sufficient for man to know that through the life and death of Christ the human family was carried over from a condition of unrelenting penalties to a world where a constant hungering after righteousness would satisfy the Supreme Judge, and where many a sin might be washed away by penitent tears. If man has by the several offices of Christ been led into a Kingdom of God's grace where a relative, human perfection becomes a beautiful piety in God's sight, then this is all man need know about the mediatorial work of the Lord. Knowing that much he must begin to purify himself, lest he should neglect so great a salvation, for what a Saviour is Christ if He has made heaven possible to those who struggle to do right!

In the common realm of law, repentance will not help acquit a criminal. Nor will a partial obedience of a command be accepted as a full obedience, but if we pass from statute law into the home of educated and wise and kind parents we there will find that sincere sorrow revealed by a child over some offence does help to acquit, and that also an earnest effort to obey the father and mother, even though the effort at times be short, is accepted by the parent as akin to

perfection, the effort itself being so beautiful. In this home we thus see the empire of grace. And if Christ has turned God's empire into such a house for all us children, he has become the best hope of each soul. The word "grace" involved from its earliest origin the idea of an easy and relenting motion. It was the name of the horses which drew the chariot of the sun in those Sanscrit ages which lay even back of the Greeks. Those "*Grats*" pranced across the heavens with their feet resting upon air or white clouds. They made no noise. Every motion was full of beauty and peace. The Greeks and Latins adopted the term and signified the easy motion of man, and then by degrees a gentleness of mind and heart, and thus, by a slow advance was the word made ready for Christianity, where it was to mean the gentle movements of the Almighty, the soft footsteps of a God among those less wise and less powerful than Himself. To be saved by grace means, therefore, to be saved not by the absolute perfection of man, but by the condescension and affectionate concessions of God. What man need know, is not whether Christ brought man such favor through the Calvinistic notion of the atonement or through the Arminian theory or through the moral conception of that work, but what man must know and act upon is the fact that he lives in a world of grace and has nothing to do but to cultivate his own righteousness. He has no theological enigmas to solve. He must do his part in the world of conduct as faithfully as his Creator will do His in the world of love and forgiveness. In this theory of salvation no theory of the atonement is superseded, except the theory of any who

denounce all human virtue as forming part of human safety. With all modern ideas held by Congregationalists and Methodists and Episcopalians and Baptists and the New School branch of the Presbyterians it harmonizes perfectly, for in all these forms of theology the atonement is an affair of the Deity and virtue the affair of man.

(6) Let us now come to the sixth argument or reflection over this salvation of righteousness. It most merits the dignity of being called "a law of eternal life." The doctrines that man is in any way saved by baptism, sprinkling, or immersion, or by church membership, or by believing intellectually in Christ, or by any rite or form, (or that any one of these forms is an essential element in the eternal hope, are *defective*), because they pass by in awful neglect the countless millions who died before there were any such rites or forms of belief, and other millions who, having lived since the Advent, have never in any way even heard of a Christ, or a baptism or a communion. In raising the question, "What man must do to be saved," are we to be satisfied with some response that will meet in some way the need of a little group of human beings that happen to have a New Testament in their hands? Thousands of millions of persons died before Christ came, thousands of millions have died since without having heard of Him, and amid this inconceivable multitude there were many who obeyed well their Deity and some lofty ones there were whose writings read as though they had been composed by a St. John or an a'Kempis. How can we ask "how man may be saved," and then bring in a reply that is too recent to apply to

the long career of man, and too narrow to cover over all continents and islands. The Romanites say "Man is saved through the church," but unfortunately about forty thousand millions of men died before their church opened its doors. The Protestants say, "Man is saved through our light and rites and doctrines," and their answer fails from insufficiency. It cares for a few individuals and overlooks the human race. Both theories must be cast out as insufficient for mankind, and as unworthy of God.* Up from such a valley of imperfection rises that salvation by earnest and constant morality unfolded by Christ in the words "Blessed they that hunger and thirst after righteousness." It rises like that cliff of the poet, which "midway leaves the storm," and piercing through fog and darkness, finds at last for its head an "eternal sunshine." Here we have a law. Like the law of light and warmth, it is handed to the human race. It offered its hope to Abraham and Moses, it equally offered its hope to Job outside of the Hebrew world, and to devout Hindoos and the pure minded Magi of the East and to many an Egyptian and Greek and Roman who loved God far away from where David sang his psalms, and long before Jesus was born in Bethlehem. In the universality of this law we find the image of God, for He is not a Father of America or of England or of a group of men here and there, but He is the Father of the world, and all its wave of life with its smiles of laughter and its misty tears has always been spread out at His feet.

(7) We come now yet to one more reflection—that this assertion that man is to be saved by his struggle after righteousness and this extending of hope so far

beyond the confines of gospel teaching, do not neutralize the doctrine that Christ is the Saviour. On the opposite, it is the only theory which makes Christ a Saviour of man. The old school Presbyterians deny that Christ is the Saviour of man. He is the Saviour of the elect. And in a sense other denominations set geographical and temporal bounds to the future hope, but against these this salvation by human character at large makes the relation of Christ cover all the world equally. He has made it a world of grace for all—a home where the Father comes to all with condescension and concession. If the Man of Bethlehem made this a world of grace for only those who should hear of the atonement, for only those who might be born in the shadow of a church, then was His intercession modified for causes which the intellect and heart cannot understand. Oh no! the grace of God flows far beyond the boundaries of the human acquaintance with the reasons for such overflow, just as the Nile was wont to water the empire of Egypt long before those who grew rich from its gift knew from whence the stream came. Our children gather blossoms and love them long before they can think of a Designer, and they play in the Spring sunshine many a year before they can stand in solemn meditation in presence of Him who said, "Let there be light." So out in the great moral and spiritual field the children of men have reached out far and have plucked the never withering flowers of life without knowing how they came to hang within the reach of sinful hands; they have rejoiced in virtue and its ultimate hope without knowing that the sunshine around them came streaming from a hidden fountain of grace.

If we say anything else than this and limit the coming paradise to only those who have learned all about Christ in these few years, then salvation is not founded upon the pitiable condition of man and his longing for a reunion of loved ones beyond the grave, but it gravitates around the desire of Christ that all the world should either praise him or be lost. To a shipwrecked crew we do not send out the word that they must personally praise us or do without our aid. We think of them and not of self; and so we must not cast upon a divine nature a condition that would shame man, but we must declare the kingdom of grace to be flowing around all human souls which make righteousness the aim of this life. Blessed they indeed and above all who have found out much about their Heavenly Father and about His church and baptism and who have seen the Man of Sorrows carrying His cross! but blessed also those who have died without such a vision, but who daily walked in the path of duty, looking with hope up to God. Finding the most possible of righteousness here, they can learn in eternity what it was that made the imperfect but sincere morality of earth so full of merit and touching eloquence before the King of Kings.

[There is much in this sermon to admire and commend, for it touches the tenderest cords of human sympathy and love.—ED.]

CHAPTER V

“MAN’S PART IN SALVATION.”—A SERMON BY REV. DR.
H. W. THOMAS.

The Rev. Dr. Thomas, pastor of the Centenary church, preached a sermon last evening on “Man’s Part in Salvation,” taking the following Scripture for his text:

What must I do to be saved?—Acts 16:30.

In the *Times* of last Sunday there was a long letter from some ideal character representing himself as an inquirer, or a seeker of religion, and in that state of mind as having gone to different clergymen for advice, the result of which was to leave him in still greater uncertainty. The letter was made the basis of interviews with a number of our pastors of the different churches. The result of these was not entirely satisfactory in the sense of clearing the subject of all confusion of ideas, and making it so plain that all real inquirers might easily find their way.

I have very little sympathy with a captious or fault-finding spirit, or one who is seeking difficulties that he may glory in them, or make them an excuse for unbelief, or hold them up to the detriment of others. But I have the deepest sympathy for all who want to know the way of salvation, but hesitate because of uncer-

tainty, and are possibly confused because of the many opinions and teachings with which they come in contact. Such a question as that of the soul's salvation must ever be one of great moment to all thoughtful minds. None but the light and unthinking, or the most hardened, or the absolutely unbelieving, can treat it lightly or with indifference. Praying for divine guidance, I shall try to present the subject in such a way as may be helpful to all and hurtful to none, though one can hardly hope to entirely satisfy every class and condition of mind and heart.

We are probably all agreed in this: That man has something to do in securing his own salvation. This conviction seems to rest partly upon the nature and the analogy of the case, and partly upon an inward sense of mind, as well as the general teachings of the Bible. We find that in the wants of our being below the spiritual we have a part to perform. God gives the earth and the seed, and the general conditions necessary to enable us to provide for the wants of the body, and then leaves it for us to make use of these or starve. And so He gives us minds capable of learning and understanding truth, and He surrounds us with a world of truth, and then leaves us to seek out and use this truth, or to dwell in ignorance. And so He has given us natures capable of right and wrong; He has given us a law of life by which to live, and has placed within us a conscience, or moral sense, that stands as an ever-watchful sentinel and guide of the soul, warning it of the approach or presence of danger, and suggesting and leading on in the way of innocence, and peace, and safety. And it is the simplest dictate of common sense that we

should use the means of spiritual life; that we should do our part in matters of religion just as we do in the things of the mind and body. And in both cases there is an inward longing, a sense of need and of possible supply, to prompt us to effort. These are the common convictions of the race, civilized and uncivilized; and in all Christian lands, whatever be the theory of men or churches, every one feels that there is some responsibility upon himself in matters of the soul; that he has something to do to secure the soul's best life here and hereafter. And no one can read the Bible and not have this conviction still more deeply rooted. The fact of duty is on every page. The fact of rewards and punishments for right and wrong is so a part of the general teachings of the Scriptures as to be felt and confessed by all.

Having seen that we are agreed in the fact that man has something to do in securing his salvation, it seems important now to try to form some tolerably clear conception of what salvation is, or of what it is to be saved, that we may with better understanding consider the means to that end. Unless we can agree as to what salvation is, we shall hardly agree as to how it is to be obtained, and I am sorry to say that, simple as this question may seem, it would probably be difficult to give a definition that would find a full acceptance with all.

We may possibly be able to compass the whole subject by speaking of it under several different ideas; as a formal or outward salvation; and an inward or real salvation; and as an earthly or present life salvation; and a heavenly or eternal salvation.

Looking at the subject in this way, we have, then first the outward or formal salvation. By this I mean salvation according to the several church ideas; or we may call it regulation, or theological, salvation. That is, it conforms outwardly to the prescribed plan or forms and beliefs of some church. Here there is this broad, general difference to be noted between the positions of the Roman Catholic and Protestant faiths. Romanism claims to stand in such relation to salvation that it must be dispensed through the church. The relation is much the same as that of the citizen to the civil laws and courts. The citizen cannot act outside of the law; he can obtain a marriage license or a decree, or have a deed recorded, only by the proper officers of the law. And so, as salvation is only through the sacraments and ordinances of the church, and as these and their administration are in the hands of the church, they can be had only of the priests, or those authorized to administer or bestow them. In this scheme the church is a necessity. It has power to open or to shut the door; to give, or to withhold. The Protestant view is entirely different. Protestants hold that the church is of divine appointment, and a help to the souls of men, but in no such sense that they are not themselves kings and priests unto God, and may each one go directly to God for himself, without the mediation of any earthly priest or sacrament. There is, however, what may be called a formal salvation, or a salvation according to prescribed regulations, in the several Protestant churches. It is not the same in scarcely any two. One branch of the Baptist church says to the inquirer, "Repent and be baptized for the remission of

sins;" the other branches of that church say that repentance and conversion are prerequisites to baptism. In the one baptism is a means to an end; in the other it is a sign of a grace already received. They agree in this, however, that immersion is the only proper mode—that the unimmersed are not baptized, and that adults are the only proper subjects; and hence that infant baptism is invalid. All the other Protestant churches hold to the validity of baptism in infancy, and some of them, as the Methodists and others, lay no stress upon the *mode*, placing the emphasis upon the spirit and intent of the ordinance instead of the form. There would be a difference also in the sense in which Christ is to be believed in. One, as the Calvinists, would say that Christ bore our actual sins, was literally punished for them, and that His righteousness is to be literally imputed to us. Some Methodists would say the same thing; others, and myself among them, would say that Christ is such a manifestation of the love and mercy of God as to lead to sorrow for sin, to draw us to Him, and to enable us to trust in that love and mercy for pardon and acceptance; and that we must love and serve and obey for ourselves. And others may have still different views of Christ and peculiar forms and observances, but all these things relate to what may be called the formal statements about religion and the usages of the church. The good that one receives from them depends largely upon the state of mind and heart in which he uses them. If he be merely passive, accepts them, goes through them without any real deep inward purpose, the effect upon his real character will not be deep. But if with earnestness and sincerity he accept any of

these formal statements, and uses any of these various observances, he will be helped thereby to the inward life. One's salvation does not depend upon the fact of having been born in this or that church, or having been taught to believe in this or that system of faith. If he sincerely follows the best light he has; if he believes what to him seems true, and does what to him seems right; if he has the spirit of faith and the purpose of righteousness, he will be saved, whether in one church or another, whether he be Jew or Christian, Romanist or Protestant. That is to say, God looks to the heart and the life; to what one really is; and not to a name or form.

And this brings us now to look at the inward, the real salvation. This may be said to be two-fold—a salvation from sin, and a salvation into righteousness. It differs from a formal salvation in this, that it is subjective; it relates to a work done for us, and in us, by the power and mercy of God. It is to come into a state of pardon, of regeneration, of holiness in heart and life. By willful transgression of the law of God the sinner comes under guilt; is condemned by the law of righteousness; is condemned by the holiness and justice of God. God can not love sin; He can not approve sin; His very nature must condemn it. He may, and does, love and pity the sinner; but He is angry, displeased in a holy sense, with his sins. Salvation means pardon, forgiveness; the sinner is freed from the sense of condemnation; the displeasure of God is changed to His favor and smile; the prodigal is welcomed home. "Thine anger is turned away, and now Thou comfortest me." Salvation means further a deliverance from

the power and the corruption of sin. The sinner is under the power of sin; it rules him as his master; he is the servant of sin; obeys its dictations. He is also under its corruption; that is, his nature and will, yielding to sin, are corrupted by it. This is more than a natural depravity; it is an acquired depravity. By nature we are not sinners in any active sense; we can not be sinners until we have sinned. We inherit a weakened and diseased nature, a nature wanting in good and prone to evil. We have in us by nature both good and evil tendencies—a nature capable of either or both. In some, the good or the evil has a stronger natural preponderance than in others. Each one is responsible only for that which he has by inheritance. He is not to be blamed or praised for it. But in each one there is a struggle between the higher and lower parts of being for the mastery. When one yields to evil, practices evil, he naturally comes under its power; is assimilated more and more to it. He may come to love evil, to pursue it as a delight. Now, salvation means that the inward nature of man is to be so renewed, so made new, or changed, that on the one hand the evil nature is overcome and the good is strengthened and lifted up. I believe that there is an actual change wrought by the power of God; a regeneration, in the sense that the love of God, the life of God, comes into the heart, and becomes a part of man's life, so that the renewed soul has something more than education, or culture, or a formal observance of rules. It has the life of God within, and hence is a new creature, created anew in Christ. The conscience, the divine that is in all by nature—that which is spirit within us—is quickened by

the spirit of God, takes on a new life and power, becomes related anew and more fully to God by receiving into itself the nature of God; and hence it is that it is said we are "begotten," that we are "born not of flesh or of the will of the flesh, but of God." This is the one central idea of the whole Bible—the highest idea—that man is to become pure within, to become like God, and that not by culture and the observance of rules of life alone, but by the gift of God—the coming of the divine life to the heart. Salvation is in this sense, of course, radical. It goes to the very roots of a man's being; it saves from selfishness, from vain ambition, from hatred, from anger, from lust, from all falseness and injustice and cruelty; it makes man divine within; it does not, however, remove him from probation, from the power of temptation; but it exalts the divine within him, so that he lives by conscience—a conscience to God and to man; and his steady purpose is to rule all his appetites and passions and affections from this lofty standpoint. This is what we call the warfare, the life of the Christian—to bring all his powers into harmony with God. With time and growth this life of God in the soul becomes so dominant that the whole nature is set forward like a sweet and gently-flowing stream or river in its onward movement in righteousness. The soul lives by the power of love. It is no longer ruled by fear. It lives in the love of truth and justice and honor; it lives in the love of God and man. This is salvation. It is character centered within. It is the love of God and goodness for their own sake. It is far removed from any merely formal righteousness, and

from being honest for fear of the penitentiary, or religious for fear of hell.

Salvation in this world, then, is simply being saved from sin; saved from its guilt, its pollution, and its power; saved from dishonesty and falsehood, and all wrong-doing; saved from the inward desire to do wrong; and being filled with the love of truth, and right, and goodness—the love of God and man.

And this leads us now to say a word about salvation after death. There is a view of after-death salvation that corresponds quite naturally with the formal or outward idea of salvation. It is this: Observe certain rules, believe, or say you believe, certain things, and you will get to a certain place called Heaven. A truer and deeper idea, however, is to make salvation a state of the heart and life; to conceive of the kingdom of heaven as being within, and of salvation after death as being a state of the soul begun on earth and carried over into the life beyond. Heaven is a place, but that place is wherever the pure in heart are. It is the love and the enjoyment of all that is true and pure and good; the vision of God, and the endless pursuits of righteousness. Getting into any place, as a palace, or a beautiful city, would not be Heaven, unless the soul were suited to its life and companionships. The Heaven that a soul reaches after death will correspond to the Heaven that he has in his soul before death. And so the hell to which a soul will go will be the hell of its inward states of corruption and guilt, its sense of the loss of good, and the presence and companionships of evil. The displeasure of God, and the torments of a guilty conscience, and a sense of inward guilt and corruption will make hell

anywhere, and the law is the same after death as before; the same in all worlds.

Having gained some definite idea of what salvation is, let us now try to answer the question of our text: "What must I do to be saved?" And let us give to the inquiry a broader application than to the Philippian jailer who asked the question. Let us make it the question of all souls, the question of mankind, and seek to give an answer broad enough to cover all cases. Such an answer must, of course, be general in its nature; and then peculiar cases may be helped by special directions.

We have, then, the broad question before us: How shall souls be saved from sin, from wrongdoing, and come into purity and good lives? What does the Bible say? What does God require? If we turn to Deut. 10:12, we find these words: "And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all His ways, and to love Him, and to serve the Lord thy God with all thy heart and with all thy soul; to keep the commandments of the Lord thy God and His statutes, which I have commanded thee this day for thy good?" In the sixth chapter of Micah, and eighth verse, we read: "He hath showed thee, O man, what is good; and what doth the Lord require of thee but to do justly, and to love mercy and to walk humbly with thy God." In Ez. 18:21-22, the Lord says: "If the wicked will turn from all his sins which he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live; he shall not die. All his transgressions shall not be mentioned unto him;

in his righteousness that he hath done he shall live." Isaiah 55:7 says: "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord and He will have mercy upon him, and to our God and he will abundantly pardon." The wise man says: "Fear God and keep his commandments, for this is the whole duty of man." Jesus says, Matt. 19:17: "If thou wilt enter into life, keep the commandments," and he makes the sum of all to be in loving God and our neighbor. The apostle says that "Love is the fulfilling of the law."

Now, in all these Scriptures there is not only obedience to a rule or commandment, but there is also an inward state of the soul. And in the Old Testament we find the prayer for a "clean heart," and the promise that the heart shall be made pure, that the stony heart shall be taken away, and the law of God be written, not on tables of stone alone, but in the heart. Jesus places special emphasis upon having the heart clean—the inward motives and desires pure before God. And the whole Scriptures teach that if men forsake evil and turn to God they shall have pardon, and a new life within. Thus the Bible makes religion a life, a kingdom, within, and a life of obedience without; and it offers this life to all who in sincerity turn from sin to give themselves to God.

What, then, must a sinner do, and what must he believe, in order to be saved? He must repent of sin, turn in sorrow from sin, forsake it. He must turn to that which is right—to the law of God, and try to obey it. He must bring his heart and his life to God, and in prayer ask Him for pardon, and for inward cleansing and life;

and then he must go forward in obeying God's law and in doing good as best he can. Now all are agreed in this; but the question that is so constantly thrust into the foreground in our day, and over which there is so much debate and confusion and division, is what must a man believe in order to be saved?

The answer to this depends upon how much faith and just what particular kind of faith, it takes to save him. The salvation is the thing we are seeking, and if any one has this he has faith enough to be saved, for he is already saved in this life, and that is the beginning of salvation hereafter. Suppose one should say that it is necessary to believe in the Deity of Christ to be saved; or to believe in an expiatory atonement; or in the Trinity; or in verbal inspiration; or endless punishment. And then he finds persons who are saved, who live the life of God, but do not believe some, or all, or even any of these things. What is he to do in such a case? And there are not a few who live and walk in the peace and the love of God who do not believe these things. Shall we, to save our system, deny the work of God in these souls? Shall we say these are not saved? Or shall those who are saved without believing those things, say that others who do believe them are not saved? Certainly not. What God looks to in faith is the spirit of faith; the desire to know the truth, and to be led by it, rather than the fullness and details of the things believed. If one has this desire, this spirit, he is a believer in the sight of God, even though he may have doubts as to the existence of that great Being. One may be a seeker, a beginner in faith as well as in holiness; and God permits probation, a time of

learning and trying in faith, as well as in works. If any one has faith enough in God to come to Him in prayer, to trust his life to the Divine keeping; faith enough to obey God's laws; and if his faith leads him to obedience and love and trust, he has faith enough to be saved; for his faith has already put him in the way of salvation. Jesus said, "Have faith in God." James says: "Thou believest that there is one God; thou doest well." Paul says: "He that cometh to God must believe that He is, and that He is the rewarder of them that diligently seek him." Now, in these Scriptures the emphasis is placed upon believing in God; and in the simple fact that He is a rewarder of them who seek to do His will.

But some may say, How about faith in Christ? Can a man be saved without faith in Christ? That depends upon what you mean by faith in Christ. If you mean that one must believe in the doctrines He taught; the doctrine of a heavenly father, the doctrine of purity, of love to God and man; and so believe them as to come under their influence, and be led to seek them and to live by them: if that is what is meant by believing in Christ, one certainly cannot attain to such a salvation without belief enough to carry his life in that way. But if you mean by faith in Christ, faith in some system of theology about Christ, involving the Trinity, and a penal substitutional atonement and imputed righteousness; if that is what it is to believe in Christ, then I have no hesitation in saying that such a faith is not essential. And I think great injury is done to religion, and many souls are hurt and hindered by pressing systems of special theology in to the foreground, and

urging acceptance of them as the only condition of salvation. What the world needs is salvation: not system about salvation. But earnest, narrow men get hold of these systems, and come before audiences and talk about a "finished salvation" and a "perfected righteousness" in Christ, meaning that Christ suffered man's penalty, and obeyed in his stead, and that all there is to do is to accept of this righteousness. Many find it impossible to believe this, and are hurt and discouraged in their faith and hopes of salvation. Faith in Christ, to me, is rather faith in the manifestation of God to men in that blessed life and person. To me, the Father comes near in Christ; comes in love and mercy to call me back from sin, and to enable me to trust in that love for pardon and holiness. To me, Christ rises up as a revelation of God; and in Him I see the Father's face and hear His voice. What men need is the faith that draws them to God; that fills them with sorrow for sin and love of holiness; a faith that carries their whole life into the spirit and life and work of Christ.

Do you ask, then, what to do to be saved? I answer, keep the commandments of God. Repent of sin; pray for a pure heart. Do right from day to day. Trust in the Lord God. Trust in the love and mercy and power of God, as revealed in Christ. Believing in this, you believe in Christ. He is the way to the Father, and He is one with the Father. Don't wait until every difficulty of belief is settled. If you believe in God, in truth and right and love and prayer, begin where you are, and there is a Holy Spirit, a divine guidance, that will lead you. To me, the beginning of a religious life

came in a knowledge of sin through the law of God. I sought mercy for the past; I sought a new heart, that I might love God and keep His law. The gospel, the good news that a Savior had come, that God so loved the world as to give His Son, won my heart and enabled me to trust in such a Father, such a Saviour. I soon found pardon and peace and hope. My heart was filled with unspeakable love and joy. That was my faith when, as a mere youth, I first sought the Lord, thirty years ago. It is my faith to-day; and I know that the ever-blessed God, whose love brought the Saviour from above to die on Calvary, is drawing every heart. He is calling to all. He turns no sincere soul away because of honest doubts or honest beliefs. He will save all who put their trust in Him and seek to do His will. And, oh! blessed is the salvation that saves from guilt and sin: that makes the heart new; that fills it with love to all. Blessed will be the salvation that lifts a soul above death and crowns it with endless life, amid the songs and joy and beauty of the heavenly world.

CHAPTER VII.

REVIEW OF DR. H. W. THOMAS' SERMON.

The above sermon by the Rev. Dr. H. W. Thomas, of the Centenary M. E. Church, is one of the ablest discussions of the Salvation question, from an orthodox standpoint, that it has ever been my privilege to read. The general plan and analytical arrangement of the discourse are admirable. The Doctor has treated the subject in a very systematic manner, and has attempted an exhaustive discussion of the whole theme. So *exhaustive* is his discussion, that he has included within his classifications of salvation some that are entirely unknown, at least not recognized, in the gospel of Jesus Christ.

Some portions of the sermon are true—grandly, beautifully, and sublimely true; but as a Scriptural exposition of what a sinner must do to be saved, in the gospel sense, it is a most lamentable failure. I heartily endorse the first proposition made by the Doctor, viz.: "That man has something to do in his own salvation;" and also the able arguments brought forth to sustain this doctrine of human agency; but, when he comes to the second part of the subject, in which he attempts to define what salvation is, I am compelled to take issue with the learned gentleman. It will be seen

that the Doctor mentions in his classification four different salvations, viz.:—

- 1st, An outward, or formal salvation;
- 2d, An inward, or real salvation;
- 3d, An earthly, or present salvation; and
- 4th, An eternal, or Heavenly salvation.

I cannot find in the Bible any allusion whatever to an outward or formal salvation; neither is there such a salvation known to the Scriptures of divine truth, as an "*inward*" or "real" salvation.

In point of fact, there can be but *one* salvation, and that a deliverance from sin and all its consequences. There may be, I readily admit, successive steps in this saving process, to which the word *salvation* can be very appropriately applied; but these steps are not different salvations—but only different stages of the *one great* salvation.

The word "salvation," as shown in another part of this book, is sometimes employed to represent different conditions of mankind relative to the kingdom of God; but those conditions are parts of the great whole. It is used in two senses only, so far as I am able to discover. First, it often stands for the remission of sins; second, it is employed to indicate that state of moral purity and eternal security which the finally redeemed shall enjoy beyond this life.

These are not two separate salvations, but the beginning and ending of one great and ever blessed redemption from sin. One is a salvation from past and present sins; the other a deliverance from all future consequences of sin. One is pardon, the other redemption or deliverance. All this theological hair-splitting about

“formal salvation” and “inward salvation,” &c., belongs to Ashdod, not to Zion. It is not the pure language of the gospel; but rather the gibberish of scholastic orthodoxy, and tends to confuse by the multitude of creeds, and darken counsel by meaningless and unscriptural phrases. What earthly, or even heavenly, advantage, I would like to know, can there be in these extended and confusing divisions of this sublimely simple theme? Why not adopt the nomenclature of the gospel of Christ, rather than the intricate dialect of the schools? What Christ said of the perverters of the old law, may with equal propriety and truth be said of modern orthodoxy: “Ye have made the word of God of non-effect by your traditions.”

After the Doctor defined salvation, as above, he next proceeded to answer the all-important question, “What shall I do to be saved?” The conditions which he mentions are all correct and Scriptural, if intended to apply to what a man must do to inherit eternal life, after first securing the pardon of his sins by obedience to the law of pardon. But the Doctor treats the subject of remission of sins with seeming indifference; whereas it is the all-important primary question. A man must be pardoned—forgiven—before he can come into that saved state where he can comply with those secondary lessons of a Christian life with advantage and success.

In other words, a man must be naturalized, brought into the kingdom of God, initiated into the Church of Christ, be made a member of Christ’s body, before he is prepared to obey the second lessons of the gospel, or claim any of the rights, honors and emoluments of the kingdom of heaven.

This gospel initiation, or, as Paul expresses it in Col. 1:13, "translation from the kingdom of darkness *into* the kingdom of God's dear Son," Dr. Thomas utterly ignores in his sermon. The Doctor teaches the very doctrine that I attributed to him in my first letter to *The Times*; which shows that I did not in the least misrepresent his position or misstate his views, as some one has affirmed. In the latter part of his sermon, he reaffirms and elaborates what he said in the interview with *The Times* reporter, viz., "that we are saved by character." Now, I desire to show that a man may have a very good character, even an unexceptionable character, pure and spotless, against whom not one word can be truthfully said, and yet *not be saved* in the gospel sense of the word salvation. I wish to dwell with some emphasis on this point, because both Prof. Swing and Dr. Thomas stoutly affirm that character is the only essential prerequisite to salvation.

Now, I think I can show from the New Testament Scriptures, that a man may possess the most perfect character, and still not be saved according to the gospel of Christ. If character is essential to salvation now, or, more properly, if it is the *only* essential to salvation, it certainly *was* the only essential in the days of the Apostles, for there have been no new revelations from heaven on this point since the Apostolic age.

In Acts, tenth chapter, we have a description of Cornelius, the centurion. It is said of him that he was "a devout man, and one that feared God with all his house, and that he gave much alms to the poor, and also that he prayed to God always." It is also stated that he had a good reputation as well as character, for

he was of good report among all the nations of the Jews; verse 22. Dr. Thomas could certainly find no fault with such a character as this; for it is just such a character as he describes in his sermon as a saved man. Cornelius was a perfect counterpart of Dr. Thomas' description. Now, was Cornelius saved? By reading the tenth and eleventh chapters of Acts, we see that he was yet—notwithstanding his devotion, charity, reverence, and prayerfulness—in an unsaved state, and that he had to send for an inspired Apostle to come and tell him "*words* whereby he and his house could be saved." God appeared to Cornelius, and told him to send to Joppa and call for Simon, whose surname was *Peter*. What was all this for, pray tell? Why did God tell him to send for Peter? Let the Scriptures answer: Acts 11:14: "Who shall tell thee *words* whereby thou and all thy house shall be saved."

When Peter came on that heaven-ordained mission, what did he tell Cornelius to do? Did he tell him to pray, to seek the Lord, to come to Christ, or any other meaningless thing? Certainly not. But he preached the gospel to him and his household; and what else? Read verse 48: "And he commanded them to be baptized in the name of the Lord." These were the saving words.

Thus have I shown that a man who was devout, reverential, philanthropic, God-fearing and prayerful, and of good report among all his people, was in an unsaved state, till he had obeyed the gospel and became a citizen of the kingdom of God. In the light of this gospel fact, what becomes of Dr. Thomas' theory of salva-

tion by character? I will let the reader decide this question.

I recognize the importance of Christian character yes, its insuperable necessity—but I do not think that any element of character, however commendable, can ever atone for a neglect of gospel obedience. “*To fear God and keep his commandments* is the whole duty of man.” It is obedience to God’s commands, that determines character. He that says that he loves God, and keeps *not* his commandments, deceives himself; and self-deception is, of all things, the most deplorable.

All who have taken part in this discussion, seem to have overlooked the great question of forgiveness and the conditions upon which this is suspended in the gospel of Christ. Let us return to primitive gospel obedience, and start right, then there can be no question as to our finally reaching that haven of perpetual peace; where, rocking gently at anchor on the golden sea of God’s eternal love, we shall be beyond the reach of the storms of sorrow and care, and in the light of God’s glorious presence we shall bask forever and ever

CHAPTER VIII.

CONCLUDING CHAPTER.

I desire in this concluding chapter to present the several answers the Chicago clergymen gave to the question, "What must I do to be saved?" and compare them with each other, and with the teachings of Christ and His Apostles.

These answers, as reported in *The Times*, contain much foreign and unimportant matter. I will omit, therefore, in this resume, all except what is absolutely essential to a faithful statement of their answers.

Canon Knowles, of the Episcopal Church, gave the following answer:

"Repent and be baptized."

This answer is both Scriptural and correct, if given to a believer. See Acts 2:38. But the inconsistency of this eminent divine is seen in his practice, rather than in the above answer. He teaches and practices the baptism of untaught infants—a practice entirely unknown to the sacred Scriptures, or to the apostolic times, and therefore without the least shadow of authority. In his answer, he places repentance before baptism, and makes the validity of the baptism dependent upon the genuineness of the repentance, which is undoubtedly correct and Scriptural; but in his practice of baptizing infants,

he puts baptism before repentance—thus reversing the divine order and arrangement.

He is inconsistent again, when he admits that baptism is a condition of pardon, and then practices the baptism of those who because of their tender age are incapable of committing sin. If baptism is for the remission of sins, why baptize those who have no sins to remit? Is not this a work of supererogation?

Prof. Patton, of the Presbyterian Church, gave the following answer:

“Belief in Jesus Christ as a divine Saviour and sacrifice.”

This answer is undoubtedly correct as far as it goes, and would be quite appropriate to give to an unbeliever who had heard the gospel for the first time in his life. See Acts, 16th chapter.

The Doctor convicts himself of folly, however; yea, of a most palpable absurdity, by saying that “a man cannot effectually believe in Christ as his sacrifice and Saviour unless he has become heartily penitent for his sins.” Here the Doctor places repentance before faith, and makes the genuineness of his faith depend upon the heartiness of his repentance. Now, it is a mystery to me how a man can repent of and feel sorry for sins that he doesn’t believe that he has ever committed.

We are taught that “without faith it is impossible to please God;” and from this I should infer that Doctor Patton’s repentance which hadn’t any faith in it, would scarcely secure the Divine favor or meet with Divine acceptance.

Again, we are informed in the Scriptures that “whatsoever is not of faith, is sin.” Would not a repentance,

therefore, which was devoid of faith, if such a thing were possible, be a sinful repentance?

The Doctor is inconsistent again. He says that "baptism is not a condition of salvation." But Christ, and Peter and Paul, say that it is a condition of salvation. See Mark 16:16, Acts 2:38, and Romans, 6th chapter.

But the inconsistency of the Doctor's position is more apparent when he comes to define the relation of baptism to the gospel of Christ. He says: "Baptism was the act by which converts publicly gave in their adhesion to the cause of Christ." How can an untaught babe have any "adhesion" to the cause of Christ to give in? We will leave the Doctor to settle this. It is possible that Presbyterian babes are more precocious than the average of the human family.

Rev. W. C. Willing, of the Methodist Episcopal Church, gave the following answer:

"Belief in the Lord Jesus Christ."

He, too, like the preceding clergyman, contradicts Christ and His Apostles by saying that "baptism was not a condition of salvation."

But here is his explanation of baptism: He says, "it is an outward sign of an inward grace." I cannot harmonize this idea of baptism with the doctrines and practices of his church. The church with which he stands connected, teaches the *horrible* doctrine of total depravity. If this doctrine is true, why does the learned divine baptize totally depraved infants who have no "inward grace," for which baptism would be the proper representative.

Dr. H. W. Thomas, of the Methodist Episcopal Church gave the following answer:

1st. "Repentance is the one great condition of salvation." It will be noticed that all the other clergymen make *faith* the one great condition.

In speaking of the importance of faith as a means or condition of salvation, Dr. Thomas says: "I wouldn't like to say that salvation depends upon the possession of a perfectly orthodox *opinion* regarding Christ."

According to this idea, a man can believe what he pleases about Christ, no matter whether it is orthodox or heterodox—whether he considers Him divine or human, an impostor or a divinely appointed messenger from God. If he only repents he will be saved, independent or in spite of his heterodox faith. The Doctor is liberal, to say the least.

This is in direct opposition to his Bro. Willing, who makes *faith in Christ* the all-important and only condition of salvation. It also antagonizes Prof. Patton's answer, which makes faith in Christ as a divine sacrifice and Saviour absolutely indispensable to salvation.

2d. Dr. Thomas says: "We are saved by character." If this doctrine is true, then the moralist who lives a moral, upright life, and yet denies both God and Christ, stands as good a chance of salvation as some of the members of Dr. Thomas' church.

This doctrine virtually does away with the necessity of Christ's atonement. If a man can save himself by the cultivation of moral character, there was certainly no need for the sacrifice of Calvary. Oh! why all this suffering! why the groans of Gethsemane and the indescribable horrors of the Roman cross, if salvation is simply dependent upon character, and that character is at the option of all men?

Dr. Thomas, like all the others, says "baptism is not a condition of salvation"; notwithstanding Christ said, "He that believeth and is baptized shall be saved"; notwithstanding the statement of Peter, the inspired apostle: "Baptism doth also now save us."

He also says that "baptism was a public act, indicative of the inward change." Why, then, does the learned Doctor baptize infants, who neither have or need an inward change? "Verily, the legs of the lame are not equal."

He further says that "baptism was a pledge of the penitent's sincerity." Why baptize a baby, then, who is wholly incapable of penitence, or of either sincerity or insincerity?

How frail are all these human devices; and how they fade before the searching light of reason and revelation!!!

Rev. Dr. Peddie, of the Baptist church, gave as his answer the language of Paul to the Philippian jailer: "Believe on the Lord Jesus Christ and thou shalt be saved." This would have been scripturally correct, if he had not subsequently denied that that faith implied baptism; for such is unmistakably the case, as the sequel plainly shows. The jailer was baptized the same hour of the night, and as this is the only answer Paul is said to have given him, it must have implied baptism, for he was baptized as a part of the obedience required by the apostle.

Dr. Peddie, in explaining baptism, says: "Baptism is a duty obligatory upon believers; but is not a condition of salvation." I would like to know what particular benefit a believer can realize from obeying the ordi-

nance of baptism, if it is not essential to the pardon of his sins!!

Dr. Peddie put himself in direct opposition to gospel facts when he further stated that "he should not regard a person as qualified to be baptized until he had become regenerate and received the divine pardon."

The three thousand on Pentecost were not promised pardon until they had been baptized. Paul believed, repented, and also prayed for three days, and yet his sins were not washed away until he arose and was baptized, Dr. Peddie to the contrary notwithstanding.

The Doctor further states that "baptism must occur *after*, not before the new birth."

If the Bible teaches anything, it teaches that baptism is a *part* of the *new birth*. Christ said to Nicodemus: "Except a man be born of *water* and of the spirit, he can not see the kingdom of God." It is agreed by all Bible scholars of any eminence that the birth of water means the ordinance of baptism. How can a person be born of water without baptism? And how can baptism come *after* the new birth, when it is a part of the new birth itself?

Dr. Noble, of the Congregational church, gave as his answer to the question, "What shall a man do to be saved?" the following:—

1st. "Believe on the Lord Jesus Christ."

2d. "Except a man be born again, he can not see the kingdom of God."

3d. "Faith without works is dead."

But when asked, "Is baptism a condition of salvation?" he said "No," and referred to the penitent thief on the cross in proof of his position.

I have several objections to making the case of the thief on the cross a test case in this discussion:—

1st. The thief did not ask for salvation; but simply to be remembered when Christ came into His kingdom.

2d. Christ did not say that he was pardoned; but simply, "To-day thou shalt be with me in paradise."

3d. The law of pardon of which baptism was to be a part had not yet been proclaimed. The thief lived and died under the Mosaic law, before the gospel dispensation was introduced; hence, baptism for the remission of sins, in the name of Christ, had not yet been made known.

4th. Dr. Noble assumes what neither he nor anybody else can prove—viz.: that the thief had never been baptized. The old law under which he lived had "*divers baptisms*," or many baptisms, and it is more than probable that at some time in his life he had enjoyed some one of these many baptisms. Certain it is, however, that he had never enjoyed a Christian baptism; for such a thing was not, at the time of his death, in existence. Christian baptism, or baptism in the name of Christ for the remission of sins, was never known till after the resurrection of Christ, and was first made known at Pentecost.

Dr. Ryder, of the Universalist church, after an extended explanatory introduction, gave as his answer the following: "We are saved by what is done for us in the sacrifice of Christ, and by what we do for ourselves in a life of obedience."

The interviewer failed to ask Dr. Ryder his opinion of baptism and its relation to salvation, and hence we are left in the dark in regard to the estimate he puts

upon this ordinance. It is quite probable, however, that he, too, would have said it was a *non-essential*; for in his system there are *no* essentials to salvation; for the salvation of ALL is a foregone conclusion.

One thing is certain, however: his answer can never, by any fair or legitimate construction, be made to harmonize with his universal theology. If one should fail to render the life of obedience which he affirmed was a condition of salvation, it would certainly jeopardize his salvation, to say the least.

Mr. Hemmingway, of the Young Men's Christian Association, who was chosen as a substitute for Rev. D. L. Moody, gave the following answer:

"Belief in the Lord Jesus Christ;" which is a very good answer when understood in the gospel sense of the word belief; but Mr. Hemmingway spoils it by subsequently saying that baptism was not implied in such belief.

It is a strange coincident, is it not? that every one who was authorized by the apostles to believe on Christ was at once baptized into Christ; and yet these modern divines say that faith implies repentance, but does not imply baptism. I would like to know what sort of logic these men employ, by which they reach such absurd and palpably impossible conclusions.

This review of these answers discovers the fact that in some things they agree, and in others they differ—and differ very widely.

They agree to the *non-essential* character of water baptism. I would advise these men to vote baptism entirely out of their religion. It seems to be in their way, and gives them no small amount of perplexity;

and besides, being a non-essential, they have no earthly use for it. It might as well be pronounced *obsolete*. Dr. Thomas has virtually so declared it, by making it essential only for the heathens of Palestine.

These men further agree as to the necessity of faith as a condition of salvation; but do not agree as to the object of faith, or the thing to be believed, which makes their answer meaningless.

It must be manifest to every careful reader that the orthodox world, so called, have no clearly defined ideas whatever of the plan of redemption, or the law of pardon, as revealed in the gospel of Christ.

Having analyzed the answers of these representative divines, and proven them to be at variance with each other and the teachings of Christ and His apostles, I now desire to offer a brief summary, and put into the most succinct form possible a complete synopsis of the gospel plan of pardon.

The gospel contains three great fundamental facts, which are to be believed—viz.: 1st, the death of Christ; 2d, the burial Christ; 3d, the resurrection of Christ.

It also contains three important and imperative commands which are to be obeyed—viz.: 1st, faith; 2d, repentance; 3d, baptism.

It further contains three heart-comforting promises which are to be enjoyed—viz.: 1st, remission of sins; 2d, gift of the spirit; 3d, eternal life at God's right hand.

I can not better close this controversial subject than to give the answer which the Scriptures of truth authorize to be given to the question, "What shall I do to be saved?"

As clearly developed in a preceding article, the Bible teaches two salvations, or two stages or degrees of the one great salvation: 1st, a salvation from sin; 2d, a salvation from the second death.

To enjoy the first, faith, repentance and baptism are the essential conditions.

To obtain the second, a life of godliness, of piety, of devotion and faithfulness are the prerequisites. Christ said to the young man when he asked, "What good thing shall I do to inherit eternal life?" "Keep the commandments."

From the City of Destruction to the City of Safety there are but ten steps: faith, repentance, baptism; this brings the heaven-bound traveler out of the suburbs of sin and into the highway that leads to glory and to God. Then he finishes the journey by virtue, knowledge, patience, temperance, brotherly kindness, charity. This last step brings him into the very vicinity of eternal salvation.

May both the writer and the reader of these pages take this highway of safety and travel it to its glorious terminus. And when the trials and heart-sorrows of life are all past and gone, may the beatific joys of God's salvation be our portion forever and ever.

THE END.

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